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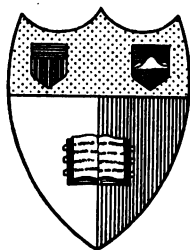
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THE
WANDERING
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Wandering knight, his adventurous journey



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THE WANDERING KNIGHT:

HIS ADVENTUROUS JOURNEY:

OR,

A MÆDIAVAL PILGRIM'S PROGRESS:

BY

JEAN DE CARTHENY,

*Brother in the Religious Order of Mount Carmel, and Canon Theologian
of the Diocese of Cambrai. Newly translated into English, under
Ecclesiastical Supervision, from the edition of 1572.*

This book, when thrice 'tis well read through,
Will make of thee a creature new.

LONDON: BURNS & OATES, LIMITED.
NEW YORK: CATHOLIC PUBLICATION SOCIETY CO.

1889.

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1766

Nihil obstat,

✠ GULIELMUS WEATHERS,

Censor deputatus.

Imprimatur,

✠ HENRICUS EDUARDUS,

CARD. ARCHIEP. WESTMONASTERIEN.

Cartigny, Jean de.

47

UNDER THE HOLY PATRONAGE
OF THE NOBLE ARMY OF MARTYRS
FOR
THE CATHOLIC FAITH
BOTH IN ENGLAND AND IN WALES,
THIS TRANSLATION
IS PLACED,
IN THE HOPE THAT
THEIR PRAYERS AND INTERCESSIONS
MAY ASSIST IT TO SUBSERVE
THE SACRED CAUSE
IN BEHALF OF WHICH
THE AUTHOR
WROTE THIS BOOK,
AND THEY
SO GLORIOUSLY SHED
THEIR BLOOD.

NOTICE BY THE TRANSLATOR.

THE allegorical Romance, now long-forgotten, and generally unknown, of which the following is a new Translation, has been supposed by many to have been the source to which John Bunyan was in great measure indebted for the meditations that suggested, and the materials that supplied, the substance of his immortal work, *The Pilgrim's Progress*.—Allibone, Dict. Eng. Lit.: Lowndes, Bibliogr. Manual: Retrospect. Review, i. 250.

Circumstances having occurred to bring this question to bear with more than usual force upon the attention of the Fathers of Charity at one of their missionary centres, some years ago, this Translation was then, at their instance, undertaken, and has now, under their direction, been at length brought to its completion.

The work itself, first published in 1557, at Antwerp, was composed, as Larousse in his *Dictionnaire Universelle* observes, "with the object of inspiring sentiments of the purest piety;" and translations of it into several languages were soon afterwards made, amongst which may be noticed the following:—

1. Flemish, by the Jesuit Father, Stephen

Stapel, then a Jubilarian in the Society, who published his translation in 1648, at Courtrai, dedicating the same to the young men enrolled in the local Sodality of the Most Blessed Virgin, Mother of God.—De Backer's "Bibliothèque des Ecrivains." The emblematical design, on the back of the cover of this, is a reproduction of one contained in that, translation, of which a copy is still extant in the Public Library of Ghent, to the accomplished Librarian of which Institution, Monsieur Vanderhagen, the present Translator's thanks are due for certain exceptional privileges, very serviceable at the time, that, through the friendly mediation of the Very Rev. Canon Benoit, Rector of St. Joseph's Missionary College, Mill Hill, were kindly granted to him in furtherance of his work in years gone by.

2. German, by Ægidio Albertini, published at Munich in 1602, of which there are two copies in the Library of the British Museum.

3. Welsh, in an old imperfect MS., edited some years ago by the learned and distinguished scholar, Canon Daniel Silvan Evans, for whose friendly encouragement in the work he had undertaken, the Translator's acknowledgments are also due.

4. English, under the name of William Goodyear, said to have been a "merchant" in Southampton, whose MS. appears to have fallen into the hands of one, who manipulated

it to his own mind, and has since been identified as Robert Norton, the then hydrographer to the Admiralty, who published his performance in 1580, and dedicated it to Sir Francis Drake.—See Beloe's "Anecd. of Literature."

Although it would ill become the present Translator, fully sensible of his own deficiencies, to criticize what any one of those who have preceded him in the like attempt may have been able to accomplish, it would nevertheless not seem too much to say that a considerable amount of injustice was then done to the gifted Author, which it is hoped may, on the present occasion, be in some measure repaired.

For, whilst it has been thought needful, in deference to the more fastidious tastes and susceptibilities, as well as to other requirements, of our times, to modify certain passages and forms of expression which occur in the text, the endeavour has been to make this as literal a Translation as possible, so as fairly to represent the original, in accordance with, and in furtherance of, the Author's own intentions.

Of himself, a biographical memoir is to be found in the twentieth volume of the "Revue trimestrielle," published in Brussels.

Of the foot-notes inserted in this Translation, whilst the greater proportion of these has

been drawn from the authorities therein respectively referred to, the others may, for the most part, be taken to represent the substance of the observations that have fallen, from time to time, from the lips of the Fathers more immediately concerned ; amongst whose cherished and honoured names ought to be specially mentioned those of Signini, Richmond, Jarvis, and Richardson : to the persevering efforts of the latter of whom it may indeed be truly said that the publication of this Translation is entirely due.

It is hoped that these notes may themselves be deemed an acceptable and interesting addition to the Work, the contents of which, whilst they certainly shew many points of resemblance to Bunyan's "Pilgrim's Progress," would also appear to have been largely made use of by Spenser, in his composition of the "Faerie Queene."

A. J. H.

Feast of Blessed Edmund Campion, 1888.

INTRODUCTION
TO THE
WANDERING KNIGHT.

UNTO the Glory, Honour, and Exaltation, of the Most Holy Trinity of Paradise :—in the Name of the Father, of the Son, and of the Holy Ghost, blessed for evermore; unto the remission of my own many faults and sins; and unto the edification and salvation of all faithful Christians; I have taken in hand this little book, entitled, “*THE WANDERING KNIGHT*,” the general scope of which is simply that of the Parable of the Prodigal Son, which our merciful and most loving Redeemer was pleased to set before us for the consolation of all poor penitent sinners. For, in the Book which now lies before us, the three principal points that are more especially discussed, and pressed upon our attention, are these :—

I.—The manner in which those who are so unwise as to seek after the pleasures of the world and its sensual delights conduct themselves in this life ; esteeming their happiness to lie in the enjoyment of earthly properties and goods, and in the possession of such other things besides, as the cravings of the sensual appetites may desire.

II.—All sinners are here exhorted, although they may, perchance, have wandered far away from the paths of virtue, in pursuit of the world and its delights, by no means to despair ; but, by the way of true Penance to return : remembering that God, in the

bountifulness of His infinite mercy and goodness, is always ready to forgive us, and to receive us back into a state of grace, whensoever, repenting sincerely of having lived as we ought not, we pray unto Him, with an humble and contrite heart, for mercy, and implore His pardon and forgiveness.

An explanation of what Penance is, is likewise given; and also of the manner in which Penance should properly be done.

III.—Lastly, it is in this book set forth, explained, and declared, how substantial are the goods, and how great the consolations, which all those receive, who, forsaking by true Penance their thoughtless, worldly, and sensual lives, acquaint themselves with Virtue, who introduces and conveys into the soul of the rational creature all the good properties which, in its pilgrimage through this mortal life, it can crave or desire; and who, likewise, when this life is past and gone, leads it on into eternal felicity and bliss.

And, in order to show all this the better, and likewise to provide both reader and hearer with a certain amount of entertainment, I have introduced unto them a Knight, who, in a sort of fictitious narrative, or tale of imagination, describes for us a certain journey which he is supposed to have made, and also the various adventures, whether good or evil, that befel him in the same; and it is left to himself to be almost the only one to tell us his story, and in his own words to relate the observations, conversations, and discourses, of such other persons as he is represented to have met, or fallen in with, upon his way; such, for instance, as Folly, Voluptuous Pleasure, Virtue, Penance, Good Understanding, Conscience, Faith, and several more besides:—not that these were real

personalities; for they are but the qualities and denominations of certain vices and virtues which are thus personified; and, by a figure of Rhetoric, in Greek termed *Prosopopæia*, are, in order to their being brought forward upon the scene, invested with an imaginary personality, as though they were endowed with life, motion, and speech.

For the principal character, too, I have selected that of a Knight, in preference to such as might have been chosen from some other condition of life, for the reason that all Christians are constituted and consecrated by their Baptism to be Knightly Champions of our Lord, Jesus Christ, unto Whom they then solemnly promised and vowed an unswerving fidelity and allegiance, whilst they renounced, at the same time, Satan and all his court.

Whensoever, therefore, we consent to be led astray by our own bad passions and evil desires, or by the worthless glories and allurements of this vain and foolish world, we are unfaithful to that promise, and swerve from it very grievously.

And because in the earlier part of his own career, the Knight, who is now before us, thus went wilfully astray,—and but few are to be found who steadfastly pursue, and constantly adhere to, the right path without ever wandering away or deviating from it,—I have dubbed him “The Wandering Knight,” in accordance with that which the Prophet saith:—“Jerusalem hath grievously sinned, therefore is she become *Vagabond*” (Lam. i. 8).

His narrative he divides into three parts :

In the first, he gives a description of the sort of life he led, whilst going astray in pursuit of the follies and delights of the world.

In the second, he informs us, how, under the influence of Divine Grace, he found his way to the Castle of Penance, and, from thence, to the Mansion of Virtue.

In the third, he sets forth and declares the greatness of the goods, the riches, and the contentment, that he found for himself in the Mansion of Virtue; and also gives us the substance of many salutary instructions which he received from Good Understanding, the Hermit, there.

And now I desire, on my own part, to make my solemn protestation that I intend in this Book neither to say, nor to write, aught that may be at variance with the Holy Catholic Faith, or with the decisions of Holy Church. And if, through any inadvertence, or ignorance, of my own, it should happen (which God forbid), to be otherwise, I hold whatsoever may so require to be in advance recalled, and I do hereby expressly recall the same; submitting the Book, in its whole entirety, to the judgment of the better learned, and principally, and above all, to the censorship of our Mother, the Church.

Having thus said enough by way of Introduction, let us now proceed to hear what the Knight may have to tell.

THE WANDERING KNIGHT.

PART I. THE BROAD WAY.

CHAPTER I.

*The Knight resolves upon making a voyage of discovery, with the intention of finding in this world true felicity.*¹

HISTORIANS, both sacred and profane, full many there be, who have, from time to time, recorded, as well in poetry as in prose, the journeys and adventures of other men.

Of such, the first were Justin and Diodorus of Sicily, by each of whom a narrative was written of the expedition of the Argonauts,—that is to say, of Jason, with Castor, Pollux, Hercules, and others, for his allies,—when they steered their way to the Isle of Colchis, to possess themselves of that Golden Fleece, over which a mighty Dragon² then kept watch and ward.

¹ *Felicity* may be taken here to mean the enjoyment of all exterior satisfactions, combined with interior contentment and peace.

² The *Dragon* was an imaginary monster, originally devised to be a symbol of Chronos, or time :—the Hebrew words, “Derekon,” of which it is said to be a form, signifying “the course of the

Homer, in like manner, the great poet of the Greeks, has, in his own immortal verse, described the adventurous wanderings of Ulysses and his comrades, on their return by sea from the Trojan war.

Virgil, also, the most elegant of all the Latin poets, subsequently bequeathed to posterity an account of the peregrinations of Eneas in Italy, and of the fortunes that befel him after the overthrow of Troy.

And if to our sacred historians we turn, we shall there, at the outset, find the record which Moses has left us of the journeying of the children of Israel towards the Promised Land; and also of the two and forty encampments they made in the wilderness, during the space of forty years.

With the utmost fidelity, again, have the four Evangelists in their sacred Books recorded that most holy pilgrimage, which the most worthy, the only begotten, and co-eternal, Son of God, our Saviour Jesus Christ, clothed with our frail and human nature, made in this world for our sake. And, in the words of this our Redeemer Himself, we have the narrative, under the form of a parable, of the renegade journey of the Prodigal Son, and also of his return.

Most elegant in its composition, again, and circumstantial in its details, is the account written by St. Luke, of the laborious and holy journeys of that great vessel of

Sun,"—the measure of time. Chronos, or Time, being the devourer of its own children, and so represented, voracity has accordingly been ascribed to the Dragon, as its appropriate characteristic. Being thus an object calculated to create feelings of terror, it was adopted by warlike princes as their badge; and gained for itself a permanent position in heraldry; imparting also its own appellation to the *Prince whose ensign it was*.

election, St. Paul, whose faithful companion he was: as also, of the great and unwearied efforts he made to publish the glad tidings of the Gospel, and to bring the Faith of Jesus Christ to the knowledge of all mankind.

And now, my purpose is, with the assistance of the Grace of God, to give you the account of a certain journey of my own, and also of the adventures which I met with in it;—resembling, as, in the main, it will, that which our Lord Jesus formerly gave us of the journey of the Prodigal Son.

For, even as he, in the foolish presumptuousness of his heart, forsook his father's home, and wandered away into a far and foreign land, where he squandered all his substance in riotous living; but, when afterwards brought to know the misery of his state, he returned to his father, who most benignly¹ received him back: so, in like manner, did I, by great folly moved, wandering away,—not in body, but in will,—from God, my Father and Creator, waste and dissipate in worldliness of life, all that good substance which, of His own free gift, He had given me. But being, at length, by the inspiration of Divine Grace, brought to know the misery of my state, I forsook the dark, benighted, region of sin and vanity; and, through the assistance and guidance of Divine Grace, I returned to the Eternal Father, humbly imploring His pardon and forgiveness: and He, of His own unspeakable clemency, benignly received me back.

Of the way, however, in which all this was brought to pass, I would now desire to give you, at some length, a

¹ *Benignity* is a combination of benevolence, beneficence, and liberality. It is a disposition to receive an offender back into favour. (S. Thom. Theol. Affect. vol. 1, p. 100.)

particular account ; beseeching you to be kind enough to listen to me with patience, and attentively to consider, and carefully to note, all that, from first to last, I shall have to say.

When, then, I had most foolishly and wickedly mis-spent three weeks of the years of my lifetime, that is to say, my childhood, my boyhood, and my youth, together amounting to one-and-twenty years, and had now entered upon the fourth week, that is termed the season of early manhood, and commences with the two-and-twentieth year, so that I was, at this time, about four or five-and-twenty years of age, there came into my head the fond and idle thought, that abroad I would go, and a journey take, in order to discover, by my own foolish wit and pains, both where the place, and what the way might be, in which I could find happiness for myself in this world, and attain to a state of felicity therein.

In my own foolish imaginations and conceits, this seemed to myself a thing easy enough to do : inasmuch as I was then both young and strong ; active, and enterprising ; courageous and of firm resolve. That idle thought and fond conceit had come to be my own, in consequence of the opinion which then I held, that to live in this world without Felicity were a life yet worse than death. But blinded, alas ! as I then was, by a great presumptuous pride, and in the darkness of ignorance profoundly plunged, I neither considered, nor even so much as thought, that true Felicity is a gift of heavenly grace, which, without the assistance thereof, can neither be possessed or obtained. Nay : I thought that, because I was endowed with reason, sense, understanding, and free-will, I could, of myself, without any other assistance, easily obtain it.

Moreover, I sought for Felicity where it never is, nor ever has been, nor ever will be, nor ever can be, found : that is to say, in riches, in power, in worldly honours, in the delights and the pleasures of sense. In thus thinking, I was no less foolish than he would be, who might expect to catch fish out of the air with his line, or to find deer in the sea to chase with his hounds. Would it not be great folly indeed in any one to think that he could capture salmon with his line out of the dry mainland, or deer with his dogs out of the waves of the sea ?

But, for any man to seek to acquire, and to have the enjoyment of, true Felicity in this world, full, as it is, of vice and vanity, is a folly infinitely greater. For, Felicity being a thing wherein all goodness whatsoever is comprehended, and wherein whatsoever is wanting in goodness can have no place, nor be found : and this world being, as St. John bears witness, bound up with evils of all kinds ;—subject to hunger, thirst, cold, heat, sickness, and calamities innumerable ;—full, moreover, of concupiscence, pride, ambition, and avarice ;—it follows, and is clearly evident, that they are more foolish than fools themselves, devoid of all sense, and out of all right and reason whatsoever, who, living in this world in a worldly way, look for the acquisition and enjoyment of true Felicity.

Furthermore, seeing that, without goodness and virtue, there is no Felicity whatsoever, and that goodness and virtue indisputably come from God alone, it is exceedingly wicked and presumptuous in any one to think and to seek, by his own industry, powers, and strength, without God's assistance, to have and to hold, to enjoy and to obtain, that beautiful recompense of reward which true Felicity is.

Since, therefore, I sought for bliss and Felicity neither as, nor where, I ought, I found for myself, as you shall presently hear, misery instead of happiness, and vanity¹ instead of bliss.

CHAPTER II.

The Knight makes Folly his confidant in the business.

SUCH, therefore, being my purpose and design, I desired, before making a beginning; or moving in the matter at all, to take counsel upon it: knowing, and considering, as I did, that what is done unadvisedly cannot end well, but very frequently leads a man on to misfortune.

Now, a certain damsel then abode in my house,² who mixed herself up with all my wants, and had the entire charge of my household; whose counsel also I was wont to take in all my own affairs.

Solomon, the wise man, when speaking of this damsel, as, in his Proverbs, he frequently does, calls her Folly,³ which is her true and proper name: for she is always the contradictory, and the foe, to Wisdom; neither can there ever be any concord, or agreement, between them. For all that is in agreement with Wisdom is at variance with

¹ *Vanity* is, in effect, that which, when received, satisfies not; when leant upon, sustains not; and when cultivated, bears no good fruit. (S. Thom. Theol. Affect. vol. I, p. 66.)

² That is to say, the "house" of his earthly habitation:—his body.

³ The fundamental meaning of the word "*fool*," or "*Folly*," seems to be a failure to attain the end proposed;—a wandering from the straight path. (Wedgwood Dict. E. Etym.)

Folly : and all that is in agreement with Folly is at variance with Wisdom.

There is, between these two, a difference as great as that which exists between white and black: between hot and cold : between wet and dry : between light and darkness : between good and evil : between Christ and Satan : between God and the Devil. And as these contradictories cannot be found together in one and the same subject, so neither can Wisdom and Folly repose together in one and the same soul.

Wisdom is the Directress, Mistress, and Counsellor, of the good : Folly of the bad. Those who place themselves under her tutelage and protection, Wisdom makes good ; bad although they then may be. Those, on the contrary, who place themselves under her rule and guidance, Folly makes bad : although, at the time, they be good.

Wisdom draws man forth out of Hell, and bears him upwards into Paradise. Folly drags angels and men out of Paradise, and causes them headlong to fall into Hell.

That which I call Wisdom, is not a knowledge of the seven liberal arts, and an acquaintance with the courses of the heavenly bodies, and with the virtues and qualities of the fixed stars and the planets, but the truly knowing and worshipping of God. For, as St. Cyril says: "Wisdom is that truly good understanding, whereby God Himself, Who is the One, Sole, Supremely-Sovereign, Good, is, with a right Faith, seen, known, and loved, with a singular and chaste affectionateness, and love."

That, likewise, which I call Folly, is not the wearing of the cap and the bawble,¹ but the not knowing, and the falsely worshipping, of God.

¹ The *bawble* was a sort of sceptre, or club, represented as placed in Folly's hands, and terminating either in a carved head of Momus, the god of Folly, or in an empty ladle.

Wisdom, then, makes fools become wise : and Folly makes the wise become fools.

And, tell me now, I pray ; could any wisdom whatsoever be imagined, or found, greater than that of serving God in a pure faith by the loving observance of His holy law ? Or, on the other hand: could any Folly whatsoever be imagined, or found, greater, than that of committing mortal sin, and disobeying God by transgressing His commandments ? Such there could not possibly be. For, it is certain, that he who commits a mortal sin inflicts upon his soul a mortal wound, and voluntarily casts himself into hell, which is the very crowning act of Folly. All, therefore, who faithfully serve God by keeping His commandments, are wise, and by Wisdom they are ruled ; and all who transgress the Divine Commandments by committing mortal sin, are fools ; and by Folly they are governed, as her subjects and slaves. Hence, whilst I lived as was pleasing to myself, and not as was pleasing unto God : whilst I ruled myself in accordance with my own will, and not in accordance with the law of the Lord ; although I esteemed myself to be wise, I was indeed a very fool, and by Folly counselled, and ruled.

And now, to return to my purpose. I, therefore, called Folly, my directress, in, and made known to her what I was busied about ; laying before her the subject of my thoughts and intentions : and saying that I was about to take a journey on which I had resolved. Swift to speak, as she ever was, she suddenly asked me, whilst I was yet in the midst of my half-told tale, what the nature of that journey might be, which I had it in my mind to take ? I told her, in reply, that my object in it was to discover where the place, and what the way, might be, in which I could find for myself happiness and

felicity in this world: desiring and beseeching her, at the same time, also to suggest what might to herself seem good upon the matter.

No sooner had she understood my purpose and intention, than, without discussion, without hesitation, and without even so much as a thought or consideration, as to whether my undertaking were good in itself, or likely to effect its intended object, she gave it her approbation, right off-hand; and, indeed, very agreeable to her own self, in every respect, it was.

Then, the more effectually to encourage and confirm me in that senseless purpose and foolish intention of my own, she began, with flatteries profuse and vain, to praise my whole design; applauding my ingenuity; commending my assiduity; prizing my good sense; magnifying my strength; proclaiming my virtue; displaying my knowledge; specifying my beauty; extolling all my properties; and declaring that I must indeed be a second Solomon, to have in my heart such thoughts and intentions as these. She furthermore promised, that she would come with me, as my conduct and associate upon the journey proposed; protesting, on the faith of her plighted word, that, safe under her guidance I should surely be, that journey being one which she had oftentimes taken with others before: wherefore she promised, and assured me, that she would, without fail, conduct me straight to the Mansion of true Felicity.

And, that I might not suspect her of any fraud or deception in the matter, she falsely and treacherously proceeded, in these guileful and meaningless words, to say: "Far be it from you, my child, to think that any such malice prepense could in my heart find place as that I should deliberately deceive you, or tell you as truth

what, in my conscience, I knew to be false. For I pledge you my solemn word and promise you on my faith, that forsake you I never will, until I have led you to the royal Mansion of Felicity itself, and placed you safe inside it."

When, therefore, I had received from her this reply, and seen how cordially and spontaneously she offered to be the companion of my way, my heart danced within me for joy; and more than happy did I esteem myself to be, in having within my house a handmaid such as this, who was, in my opinion, so wise, so prudent, and so experienced.

But alas! for my own most miserable state! I was even like one, who, being sick of a fever, is ever craving for that which will do him harm, and rejecting that which will do him good. That which was sweet, seemed to me to be bitter: and that which was bitter, seemed to me to be sweet. That which was black, seemed to me to be white; and that which was white, seemed to me to be black. That which was evil, seemed to me to be good; and that which was good, seemed to me to be evil. Folly I esteemed to be wisdom; and darkness to be light: so far was I now debased towards the state of a mere brute beast, and so fatally was my reason enchanted by Folly. I sought counsel of her from whom I ought to have hasted away, full sail. I refused counsel from her after whom I ought, with a courser's speed, to have gone in pursuit.

It is indeed most true, as the Wise Man says, that, "where many counsellors are there is safety" (Prov. xi): and also, that, "he who taketh counsel before doing aught, repenteth not afterwards thereof" (Eccl. xxxii). But he forbids us, at the same time, to take counsel with

fools, "because they love such things only as are pleasing to themselves" (Eccl. iv). Hence, in accordance with the old adage; "as is the counsellor, so is the counsel;" since my counsellor then was foolish and evil, the counsel I received was condemnable and pernicious.

Nay; what but foolish and evil counsel could I possibly have received from Folly? Marvellous indeed, and beyond the ordinary course of nature, it would be, were a foolish and evil counsellor able to give good and prudent counsel. About as frequently may that be seen to come to pass, as rivers may be seen up stream to run.

Now, as there is nothing better in itself, or more beneficial in its effects, than good and prudent counsel; so is there nothing worse, or more pernicious, than counsel unwise and evil. For, through evil counsel, the world is plunged into troubles, kingdoms are overthrown, kings and princes are despoiled, states are ruined, towns are destroyed, both law and justice are corrupted and perverted. Through evil counsel, things holy are profaned, and thrown into utter disorder and confusion. Through evil counsel, the true worshipping of God is abandoned, together with all that reverence and obedience which to superiors in authority is due. Through evil counsel, Modesty, Sobriety, Faith, Charity, and, in general, all virtue whatsoever, is annihilated. Wars of all kinds, domestic, social, neighbourly, civil, and foreign, are stirred up.

O how grievous is that evil! How pestiferous that plague! How ruthless and pernicious that monster!

Enough, however, of this having been said for the present, let us now return to the subject on which we first began.

CHAPTER III.

Folly, with the assistance of Depraved Will, provides the Knight with his Habits, Arms, and Horse.

HAVING, in the foregoing chapters, explained the nature of my foolish intention and design, and also how I referred the same to my directress and counsellor, Folly, who not only approved of it all, but spontaneously offered to give me her company upon the journey proposed, let us now hear what next she did.

In order that I should not swerve from my purpose (for man is prone to change, and his will to veer around), she strove to persuade me, by various plausible suggestions of her own, and for sundry senseless and frivolous reasons besides, to set forth as soon as possible, upon my way: alleging that a good purpose, once formed, ought to be immediately carried into effect, in view of the difficulties and impediments thereto that may in the future arise: and also, that it is not an act of prudence and consistency, but rather an evidence and indication of great unsteadiness of character, for any one to purpose and undertake a thing, and afterwards to hesitate in carrying it into effect. She therefore insisted that I should be upon the move, without pondering, or hesitating, over the matter too long.

In response, I said that, happen what might, I was firmly resolved to carry the purpose I had formed into speedy execution: but that I considered it would be imprudent to set forth upon my way without being first equipped, armed, mounted, and provided with all those other things

besides, which I should, for a journey of that description, require.

"As for that, my son," she said in reply, "these shoulders of mine shall all the burthen bear. Lay aside your cares : and let eating and drinking, and making yourself merry, be the only subject of your thoughts : taking also, at your ease, your slumbers and repose. For I promise you that I will, within a few days, provide you with Habits, Arms, and Horse, and also with everything else besides, which you will, for that journey, require. Leave all this to me to do : for, when once you have placed yourself under my direction, you will never find me wanting. Commit yourself to me ; you may safely do so : for by me you will never be duped, or misled."

Overjoyed, as I was, to hear my directress speak so, I gladly confided to her the charge of providing me, at her own discretion, with whatsoever I should, for that journey, require ; placing myself, therefore, unreservedly in her hands.

Now, she had for an acquaintance, a certain armourer,—Depraved Will, by name,—in consort with whom she was almost always to be found, and with whom she oftentimes laid herself out for the conjoint production of evil.

This profligate armourer made it his business, not only to forge out arms, but needlework he likewise did ; and habits of all kinds he thereby formed :—shirts, and hose, for example ;—doublets, and others, as well ;—and, in general, whatsoever the work might be that Folly, his familiar, and bosom friend, required of him to do, he did.

She therefore went without delay to commune with her pandar and paramour, Depraved Will, upon the matter : and, point by point, she laid before him the fond conceit,

and the foolish design, that were then my own; desiring him at the same time, to form such Habits, and to forge out such Arms, as would be needful and suitable for myself upon the journey.

Thereupon, Depraved Will, her malevolent paramour, set himself immediately to the work required: and in exact accordance with the desire and request of his yoke-mate, the damsel Folly, he formed for my Habits a Shirt of Disorderly Inclinations; a Doublet of Evil Desire; and the Hose of Vain Pleasures and Delights. For my Armour, next, he likewise forged a Coat of Mail, or hauberk, of Culpable Ignorance; a Corslet, or breastplate, of Procacity, or callous Disregard; Greaves, or leggings, of Instability; Vambraces, or armlets, of Arrogance; Gauntlets, or gloves, of Jactitation, or boastful Pride; a Gorget, or collar, of Daintiness: a Helmet, or head-piece, of Pertinacity, or obstinacy in false opinion; and, lastly, a Shield of Shamelessness. He, moreover, devised for me a Coat of arms, chequered in colours of green and gold, and termed, Vain-Glory: a Cincture, likewise, termed Intemperance; to which was annexed the Sword of a Rebellious Spirit: and then, he fashioned for me a Lance, termed Hope of Long Life.

This done, he went, together with Folly, my Directress, to commune with Pride, as to how I should be mounted: and from her they received, as a gift of her own, a courser, termed Temerity.

All these habits and arms of malediction did that profligate and pandar, Depraved Will, both forge and frame.

And indeed, what others than these, could he—deprived as he is of truth and justice—have possibly forged or framed? As certainly as the well-disposed will is the

source and origin of all good thoughts, words and works, so also is the badly-disposed will the origin of all vicious thoughts, and of all pernicious works. Holy Scripture cannot err: nor can He speak false who is Himself the Truth. And, it is certain that Jesus Christ, in the Gospel, says that, "out of the abundance of the heart the mouth speaketh. The good man, out of the good treasure of his heart, bringeth forth good things; and the evil man, out of the evil treasure of his heart, bringeth forth evil things" (Matt. xii, Luke vi). And why so? but simply for the reason that, out of any sack, nothing can come forth but that which is within it. If in a sack there be but pearls, none can draw forth coals thereout. If, on the other hand, it contains but coals, out of it you will not draw forth pearls.

Since, therefore, Depraved Will was my Habit-maker and Armourer, and Folly, my Directress, was at his side meanwhile, it is certain that I could not have been habited, armed, and mounted, otherwise than in evil form.

Let us now hear how Folly clothed me with my Habits and Arms, and also what those Habits and Arms themselves signified.

CHAPTER IV.

Folly equips the Knight¹ with his Habits and Arms: the signification of which is here explained.

NOW, whilst Folly, my Directress, and Depraved Will were together engaged in forming my Habits, and forging out my Arms, I was never unmindful of the injunction she had given me to put all my cares aside, and to eat and drink and be merry. For, living, consequently, a thoughtless life, like that of any child, the daintiest viands that I could procure I made my meat, and the choicest liquors that I could obtain, I made my drink. My sleep I prolonged until late in the morning; and all my pleasures and pastimes I took; committing myself in every way to my Directress, Folly.

When, then, I had thus, on three successive days, slept the greater part of the morning away, and was taking what, after the fashion of our times, would be called my Golden Nap, in comes Folly, my Directress, with all those Habits and Arms which Depraved Will had forged, and rushes, with a mighty bound, into the chamber of my repose.

¹ The Author, in his couplet on the Title Page, observes, that in order to derive profit from his work, it must be read "*purement, well*:" with a clear perception, that is to say, of its true sense and meaning. Hence, it should be borne in mind, both here and elsewhere, that these are not two persons. His own folly it is that clothes the Knight with these bad habits, formed by the workings of his own badly-disposed will. To guard against misconceptions, however, upon the point, the figurative language in the text has here been somewhat modified in this translation.

On seeing me there, still in my nest, so snugly coiled in my warm, soft, bed of down, she at once exclaims: "How is this, my Treasure? Are you still here? Why: it is broad daylight! Come: be astir: and jump up: and be clothed as you ought to be, with your Habits and Arms."

In response, I said: "My beloved friend, it is but your own counsel that I am following out: for, having laid all my cares aside, I am taking at mine ease my slumbers and repose. I am, however, surprised to see that you have so soon returned."

"Do you not, then, know," said she, "that in all my affairs I work with diligence, and that I never slumber, nor give myself rest, until all that I have undertaken to do is done?"

So said, she took the Shirt of Disorderly Inclinations, that was made of the finest linen, and invested me therewith: nor could I say how agreeable and pleasing was the same to my own corporeal, and sensual, nature, the proper craving and desire whereof was consequently to be in Disorderly Inclinations enshrouded, on delicacies nourished, and in luxurious ease embedded.

With the Doublet¹ of Evil Desire she clothed me next: that thus my sensual, soft, and carnal, nature,—ever in contradiction to conscience, right, and reason,—should thenceforth never more have aught but evil desires for its own.

With the Hose² of Vain Pleasures she next furnished me out, and attached them to the Doublet by the points, or tag-laces, of corporeal delights. And scarcely

¹ A *Doublet* was a waistcoat, or vest, with long sleeves.

² *Hose*, a garment corresponding in make to the modern long trousers.

would it be believed, how suitably matched, the one to the other, these Hose and Doublet were. For, what pleasures, I would ask, could ever ensue, as continuations from Evil Desires, but such as were vain and false? Full, as my heart was, of Evil Desires, no delight, nor pleasure, could I consequently take in aught but Vanity alone: and, as my desires were evil and condemnable, so were my pleasures, likewise, vain and pernicious.

Now, whilst Folly was making fast the ties of my attachments, she asked me, "Did I not desire to have some Breakfast?" I at once replied, that my appetite that way was indeed especially good.

She, therefore, called my caterer in, whose name was Ill-control, and bade him forthwith to set out for my repast those light and delicate meats which my cook, who was more expert in the culinary art than ever Cicero was in Rhetoric, had, by her orders, already prepared.

It must not, however, be supposed that we held no conversation together meanwhile: for, with a wary precaution, I demanded not only what her own age might be; but also what acts and achievements she had wrought in the past: and likewise, what nations or individuals there were who had aforetime been subject to her sway.

In reply she said, that the present was not the moment, when the time for it would be too short, to explain herself fully on each of these points; but she promised that, in the course of our journey, she would satisfy my desire, and answer the questions I had asked.

With respect to her age alone, she said that she was five thousand years old, and more:—whereupon, in great astonishment, I exclaimed: "Nay! how is it possible,

my Queen, for what you now say to be true: since, judging by appearances, you ought not yet to be turned of forty?"

"Ah! my son," replied she, "you do not understand that the world was no sooner created than I was born: and that I have ever since remained in fulness of vigour without falling sick, and without growing old; and so shall I also continue to remain as long as the world shall last. For, although fools die, Folly herself dies not; but ever retains her vigour, and day by day renews her strength; pushing her dominion into every corner of the world, and exercising her sway, not only over the poor and those of lowly birth, but likewise over the rich and those of high degree."

And now to return to my story.

When I had thus been invested with all these Habits, I washed my hands, my mouth, and eyes, in clear spring water: and down to table then we sat, and our breakfast we began; regaling our appetites with Perch,¹ Partridges, and Pheasants; and quaffing copious draughts of white, and ruddy wines.

When breakfast was over, Folly² forthwith began to fit my armour on.

And first, over the Doublet of Evil Desire she set the Coat of Mail of culpable Ignorance; consequently whereupon I became both blind and insensible to things that con-

¹ It must not be forgotten that these are emblems of the world, the flesh, and the devil; and the wines, of the intoxication, or witchery, that attends them.

² The *Arms* with which his own folly is here represented as investing the Knight, and which are also the product of his own badly-disposed will, are the vices whereby he is to counteract and withstand the contrary virtues.

cerned my salvation; caring neither to hear the Word of God explained, nor to learn what His Commandments prescribe, or what other things there are besides, which a Christian ought to know in order to his own salvation.

Then, upon that Coat of Mail, which culpable Ignorance is, she set the Breastplate of Procacity, or Callous Disregard: and consequently thereupon, I no longer paid the slightest consideration or attention to that which I said or did, but gave myself full liberty, without curb or self-restraint, to do, and to say, whatsoever the caprice of the moment might prompt, and my own benighted and ignorant mind, crammed full of all evil desires, might happen to suggest.

Over the Hose of Vain Pleasures, she then affixed the Greaves¹ of Instability. For, unstable and inconstant I could not but be, whilst in Vain Pleasures I found my delight: incessantly changing and varying both the modes and the objects of my pursuit: not indeed for the better, but rather for the worse: running after one vanity in place of another: doing nothing of any real worth: and hurrying on, without a pause, from one to another sin. Such, indeed, is the very nature and property of sin, that, if it be not speedily effaced by Penance, one sin draws another on and the succeeding sin is the punishment of the sin preceding, as, in the first Chapter of the Epistle to the Romans, is clearly shown forth by St. Paul.

The Greaves of Instability being thus put on, Folly then buckled the Vambraces² of Arrogance

¹ *Greaves*, a sort of boots, or armour for the legs.

² *Vambrace*, the piece of armour that covered the forearm, from the elbow to the wrist.

upon my arms. By Arrogance, I here mean that presumptuous pride and self-conceit wherein I was consequently wont to undertake what was beyond and above my own understanding, calling, power, and sphere: rashly attributing to myself qualities which I did not possess: scornfully frowning others down; and arrogantly setting myself up above them. By reason of this arrogance, which is the eldest daughter of Pride, I was then exceedingly displeasing and offensive in the sight of God.

Next, about my throat she clasped the Gorget of Daintiness, or gluttony; the mother and nurturer of all sins of the flesh; and, principally, of those of the passions. For, meats and drinks that please the palate, after passing down the throat, descend into the stomach: and, when this is full, the general system becomes heated and excited, and disposed to rebel against conscience and reason. Whereas, if the appetite be moderated, and the palate kept under restraint, all the members of the body will be held in subjection, too. For, as the comic Poet says: "*Sine Cerere et Baccho friget Venus.*"

From meats, and liquors strong, abstain;
Thy passions then will cool remain.

Over all this armour, Folly curtained me round with the Coat of Arms, chequered in colours of green and gold, and termed Vain-glory: the nature and property whereof is such that the greater it is in any one, the less he perceives it, and the less he perceives it within himself to be, the greater it is.

About this Coat of Arms, she then begirt me with the ill-befitting, loose-laced, Cincture of Intemperance, whereby the passions, and the other appetites of sense, were all left at liberty, without bridle or restraint.

To that Cincture of Intemperance she likewise annexed the Sword of a Rebellious and Disobedient spirit. That sword was the weapon wherewith I invariably disputed, and rebelled against, the Commandments of my God, my superiors, and my reason; and therefore, on to the Cincture of Intemperance it was appropriately hung. For, had I refrained and moderated the ardency of my temperament, repressing my appetites and passions, I should consequently have submitted myself to reason; and, without resistance or contradiction, served God with all reverence; and uncomplainingly obeyed and submitted myself to my superiors, likewise, in true simplicity of heart.

Upon my head then Folly set the Helmet of Pertinacity, crested with the device of a peacock's¹ tail, full-spread. And, with this Helmet proudly plumed, never would I allow that I was mistaken in my views, nor suffer my faults or errors to be reproved: but, at all times and against all comers, with a perverse and obstinate tenacity, maintain that I was in the right: defending my own opinion and upholding it, without the slightest deference to any other person whomsoever, were he never so learned, or in authority never so high.

After the Helmet of Pertinacity, Folly gifted me next, with the Gauntlets of Jactitation, or boastful Pride: and, consequently thereupon, I ambitiously vaunted, and proudly made vain-glorious boast, of such good properties and gifts of grace as were my own; representing them to be greater than they really were: trumpeting my own self-praises forth: and giving myself out to be richer, wiser, stronger,

¹ A *peacock* was proverbial for a fool; and it is said to have the head of a serpent, the train of an angel, and the voice of a devil.

mightier, and in every way better, than in fact I was. Nor was it seldom that I would boast, and talk largely, even of my acts of Intemperance, and of my sins and vices of yet deeper guilt besides.

These Gauntlets on, Folly took the Shield of Shamelessness, and hung it about my neck: and then, I consequently yielded myself up to all manner of vices: shamelessly committing vile and shameful sins: and leading the life of a Cynic, rather than that of a Christian. For, when thus devoid of that wholesome restraint—the fear of shame, I set God and man alike at nought: and my own honour, reputation, and salvation, I held in no regard.

When I was now at all points armed, they brought out for me Temerity,¹—that wayward, impetuous, steed: and, being then on horseback set, Folly handed me the Lance,² termed Hope of Long Life.

O thou treacherous, thou deceitful Lance! O Lance, more frail than any reed, how many hast thou beguiled and betrayed! How many, in the strength and vigour of their youth, relying upon thee, and hoping in thee to be secure, have found themselves amongst the lost! That Lance, the Hope of Long Life, fondled and fostered me in my vices and my sins: continually hindering me from doing true Penance, by saying, “You are still young: eat,

¹ *Temerity*, a blind, inconsiderate, hardihood; causing us to violate the laws of prudence: commonly called, “*fool-hardiness*.”

² *Spears*, or *lances*, were made out of the wood of the Ash: and, no spear being so sure in its thrust as that of death, the Ash was adopted by the ancient Britons as an emblem of mortality. Here, Folly is represented as holding out to the Knight the “Hope of Long Life” in the shape of a weapon that ought rather to have suggested to him the fear of death.

drink, and be merry, so long as you can : and when you shall be old, and can thus enjoy yourself no longer, you may do Penance then." For, since I was by Folly governed, neither to God, nor death, nor Paradise, nor Hell, did I give any thought at all : but only to how I should live as might please myself, and also make a good figure in the world.

When in my saddle I was seated, couching close my Lance in hand, Folly then bedecked and pranked herself up in light array, that befitted and beseemed her well :—in a cloak, that is to say, of painted plumes, surmounted by a fool's cap, with cockscomb and bells for its ornaments. And thus equipped, to her seat upon her genet¹ she lightly sprung.

Then, abandoning myself to Fortune, like a feather tossed to the winds, I set spur to my horse, and forth upon my venture rode.

Upon that journey, as you perceive, Folly was my conduct, whilst by Temerity I was borne along. The first to repent upon that journey will be myself ; as you shall also presently hear.

¹ *Genet.* On account of their speed, Spanish horses, of this kind, were feigned by the Poets to be impregnated by the wind ; and hence the term was used to signify a hollow wind-bag, inflated with mere puff. (*Spectator*, No. 127. And Fuller's *Holy War*, p. 180.)

CHAPTER V

Some striking examples of the effects and fruits of Folly.

NOW, when we had left my house some little way behind us, and kept it no longer in view, I remembered how Folly had, that morning, promised me an account of her own acts and achievements in the past, and also of those who had submitted themselves to her dictates in days gone by.

I therefore besought her, in terms of endearment, as my Mistress, my heart, my life, my delight, my counsel, my hope, and my only treasure, to fulfil her promise : whereupon, in compliance with my request, she thus at once began.

“Innumerable, indeed, are the achievements that I have wrought: neither would two, nor four, nor even ten days, suffice, to give you a description of them all. Yet, to comply with your desire, and to beguile the weariness of our way, I will now tell you of some that are the more worthy of note.

“You should, then, in the first place, understand, as I this morning said, that, no sooner was the world created than I was born, and at once began to reign. But, mankind not being as yet created, I worked my way up into Heaven, and busied myself amongst the angels there, soaring so high that I got up to him who was the most beautiful, the most sublime, and the most excelling of them all, whose name was Lucifer. As soon as he set his eyes on me, he chose me to be his ruler :

as did many others also, who were his own allies. No sooner had I taken him fairly in hand, than I counselled him to exalt himself yet higher, and to put himself on a parity with God (Is. ixiv. Apoc. xii). To my counsel he hearkened ; and consequently made an upward move : but, in the attempt, he lost his footing ; and was there and then, with all his host, driven forth out of Paradise ;—a third part of the angels, together with himself, being thus drawn down in his fall.¹ This was the first of my achievements : and one of the greatest of them, too.

“ To repair the havoc thus wrought amongst the angels, God soon afterwards created man, and framed and formed out of one of his ribs a woman, who was passing fair. How I should ever gain access to them, so amply endowed as they were with wisdom, innocence, reason, and prudence, I could not conceive. I nevertheless counselled Lucifer, whom I had already, by my crafty persuasions, dragged forth out of Heaven, and deprived of Paradise, to enter into a serpent, and to go and parley with the woman, as being the more simple, frail, and wilful of the two. This then he did : and, by sundry artful speeches and equivocations,² he

¹ What form the sin of the angels precisely took is a moot point amongst Divines. By several, it is thought to have consisted in a refusal to adore the Humanity, foreshown to them by special revelation, as having to be hypostatically assumed by the Divine Word : when, being thereby given to understand that Man, although a nature inferior to their own, would, nevertheless, be exalted above themselves, and seated on the very throne of God, they refused submission to that great Divine Decree. (St. Thom. Theol. Affect. Vol. I.)

² Satan's equivocation was, “ you shall not incur *present* death.” (Brown's Vulg. Errors.)

drew her into his coil, prevailing upon her to eat of the fruit, which God had forbidden (Gen. iii).

“When she had eaten, she presented it to her husband; who, wishing to do her a pleasure, and unwilling to disappoint her, likewise ate thereof: and, in so doing, both the one and the other committed an act of the greatest folly. For, being thus deprived of their own innocence, and of the Grace of God, and consequently of His Glory, they were driven forth and banished from the state and position in which God had placed them, and made subject, together with all their posterity, to temporal and eternal death.

“This was the second of my heroical achievements; and, with the exception of the first, it was the greatest of them all. From that time forth, I began to reign upon the earth; and to be the ruler and counsellor of fools without number.

“It was I that governed Cain (Gen. iv), his parents’ first-born son, who, moved with envy, agreeably with my counsels, slew his good brother, the innocent Abel.

“It was I that governed those renowned men of gigantic might (Gen. vi), the offspring of the daughters of men, and of the sons of God, that is to say, of the daughters of Cain, and of the sons of Seth. These men, trusting in their own powers and the matchless might of their corporeal frame, I counselled, and prevailed upon, after their discovery of the use of arms, to treat¹ the Word of God and His true Religion with contemptuous neglect and also to take the liberty of playing the tyrant, at their own good will and pleasure, over others; insomuch that, without the slightest regard to the rights

¹ *Berosus.*

of nature or virtue, or to the fear of God, they committed all the crimes of cruelty, lust, and other abominations, which could be named or thought of.

“ In those days, there lived a great Prophet and Seer, whose name was Noe, and who, for the space of a hundred years, proclaimed and foretold the coming destruction of the world. But those formidable men, of gigantic power and might, obstinate and hardened in their detestable vices, turned it all into ridicule ; and so grievously was God provoked to anger by their sins, that he sent a Deluge upon the earth, and all my subjects and servants were drowned, with the sole exception of one, who was himself a Son of Noe, and whose name was Cham.

“ The world being thus well nigh destroyed, I thought that I should also lose my realm : but God once more, in a certain sense, created the world anew. For, of those four men, Noe, Sem, Cham, and Japhet, who, together with their wives, had survived the Deluge, the human family was, within a short time, wonderfully multiplied. I then began to reign once more ; and counselled the men of those days to build a Tower that might serve as a ladder up to Heaven ; that thereby they might, whether God would or no, climb up into Paradise ; and also that, should it ever be His will again to drown the world, they might save themselves within that Tower. But God brought that enterprise of theirs to a sudden end : for, whereas, they had all, until that time, used one and the same language, it then came to pass that the vernacular tongue was changed ; so that, whilst some spoke in one fashion, others spoke in another, and they understood each other no longer. The division of languages thus took place ; and the Tower remained unfinished.

“The descendants of Noe, however, soon spread themselves abroad over the face of the whole earth, and I then began to reign both far and wide : and to have dominion over many different populations, and nations, whom I counselled, and within a short time prevailed upon, to forsake the true worshipping of God ; and to make the sky, the sun, the moon, the fire, the air, the water, and the earth, the objects of divine adoration ; and also to make unto themselves idols and images of men, beasts, and birds, and to pay their adoration to these : insomuch that the true worship of God remained with but one people alone, who were descended from a common ancestor, named Abraham, and were called the people of the Hebrews.”

Here I put in a word, and said : “Excuse me, my good Madam, if I interrupt the course of your story ; but I would ask you to be good enough to inform me how it came to pass that idolatry found its way into the world ; and also where it took its first beginning ?”

“You must know, my child,” said she in reply, “as I was even now saying, that Idolatry was introduced into the world through my counsels, and that it took its first rise and commencement in the land of Chaldea, in the City of Babylon, in the kingdom of the Assyrians, in the time of their third king, Ninus ; who was himself the son of Bel ; as Bel was of Nimrod ; Nimrod¹ of Chus ; Chus of Cham, and Cham of Noe. It was Ninus, then, the son of Bel, and third king of Babylon, who first erected temples and altars for sacrifices to be offered up to his father Bel, under the title of Jupiter, and to his mother, under the title of Juno. Statues and images, in

¹ *Nimrod* signifies a rebel.

their honour, he was also the first to dedicate and to set up for veneration in the City of Babylon.

“This was the commencement of all idolatry : for other nations, and such, more especially, as were in the vicinity, then began to do the like : as also did the Egyptians, in respect of Osyris,¹ the son of Cham and Rhea, who bore the title of Jupiter, the Just ; and who, after his death, was esteemed by the Egyptians to be a Divinity, on account of the virtues, goodness, and wisdom, which he had displayed in their sight : insomuch that, through my counsels, it was turned into Idolatry. For they offered up sacrifices to him, and adored him, under the form of an ox, or a calf (Exod. xxxii), as the children of Israel also did in the wilderness ; and he was subsequently known under the title of Serapis.

“This terrible evil, however, had not as yet extended itself to the regions of either Gaul, or Germany : but so diligently did I pursue my work, that there also this plague soon afterwards took root. For Ninus, the above-mentioned son of Bel and king of Babylon, espoused Semiramis the Bold, of whom was born to him a son, styled Ninus the second ; whilst, by a former wife, he already had an elder son, whose name was Trabeta, and who ought, by good rights, to have succeeded him in the throne of Babylon. But

¹ *Osyris*, probably the Bel, or Merodach, of the Chaldean Tablets, and therein styled “Just Prince of the Gods,” bore the sickle, the sword of agriculture, as his distinctive badge.—His name is supposed to have been derived, like Syria, and Sahara, from that of the Nile, which was anciently called Sichor, from “sau” to drive, and “chor,” a cavity : descriptive of its quality, as a natural excavator.—Serapis is a contraction of the words Sichor, and Apis, and signifies the head, or Lord, of the Nile, (Peyron’s Copt. Lex.)

this was prevented by Semiramis, the queen, who seized the reins of government, and took up arms in behalf of her own son, Ninus the second : whereupon, Trabeta, in dread of his stepmother's animosity, fled from Babylon, to seek out a home in some other land. At length, after having wandered far and wide over the face of the earth, he settled himself finally in the Belgic Gaul, not far from the Rhine : and there he founded a city, to which he gave the name of Treves, after his own, and which still exists,—a city of great antiquity.

“ It was at this period, then, that the Belgic Gaul, and all the adjacent country, now called Lower Germany, first became infected and poisoned with that diabolical error, which Idolatry¹ is : that is to say, nineteen hundred and forty years before the Incarnation of Jesus Christ. For, in pursuance of my counsels, Trabeta caused the Idol and Image of his grandfather, Bel, the son of Nimrod the Great, who was the original Saturn of the Babylonians, to be adored, under his title of Jupiter, in the city of Treves. When Bavo, moreover, the founder of the city of Belges,²

¹ “ Paganism,” says De Maistre, “ gleams with truths, but all altered and misplaced : so that I am entirely of the opinion of that theorist who said in our days that Idolatry was a rottenness. If we look closely at it, we shall see that amongst all its most foolish, indecent, and atrocious, opinions, amongst its practices, the most monstrous, and degrading to human nature, there is none that we cannot strip of what is rotten in it, since we have now the privilege of asking that grace, to shew afterwards the true residue, which is Divine.” “ All truth is, and must be, found in Paganism, but in a state of rottenness ” (Soirées de St Patersb. Vol. II. Entret. 10.)

² *Belges*, or *Bel-gaz* :—the portion, or dowry, of Bel,—i.e., of “ *Dominus*,” the Lord. (Gosen. Heb. Lex.) This may, perhaps, serve to explain the origin and signification of the name of Belgium.

otherwise called Bavay, in Hainault, had besieged and captured the city of Treves by force of arms, he carried off from thence to his own city of Bavay treasure without end and riches untold. In right of his conquest, he also carried away, as prisoners of war, the idols that were worshipped in Treves, and set the same up, in addition to his own, which he had previously brought with him from Phrygia : and the error of Idolatry thus obtained for itself a further public sanction. For, with the spoils of his conquest, he caused seven magnificent temples of idolatry to be built in his city ; which had also seven gates, corresponding to the seven planets ; and a thousand towers besides, each a hundred cubits in height, and eighteen feet in thickness.

“ As for other nations, they, like the Babylonians, the Egyptians, the Phrygians, and the Germans, also fell into the same error. For, when the good Patriarch, Noe, otherwise styled Janus,¹ had reigned fourscore and two years over Italy, and was now nine hundred and fifty nine years old,—three hundred and fifty years, or thereabouts, after the flood,—and nineteen hundred and sixty seven years before the Incarnation of our Lord,—he departed this life.—He was mourned and lamented universally throughout the whole world ; and, most of all,

¹ *Janus*, the most ancient King of Italy, built a small town by the Tiber, to which he gave the name of Janiculum, after his own, on what has since been called the Janiculan Hill, in the City of Rome. Under his title, as Clusius, he was represented with a key in his right hand, and a staff in his left, thus prefiguring from afar, in its first commencement, the sublime prerogatives of which that throne was destined, in after ages, to become the seat. Nor was it, therefore, without a singular propriety, that St. Bernard reminded one of its occupants in his own time, that he was, “ in government, Noe.” (S. Bern. de cons. lib. ii. cap 8.)

by the Italians, who then called themselves, "*Janigenes*,"¹ and, likewise, by the Armenians, over whom he first had reigned ; and these, as soon as they heard of his death, celebrated his obsequies, and paid him divine honours : that is to say, they venerated him with the reverence that was his due, as a holy man. For all holy men were in those days styled Gods : as appears in Holy Scripture, where it is said, "*Ego dixi Dii estis, et filii Excelsi omnes.*" "I have said ye are Gods, and all of you sons of the Most High" (Ps. lxxxi). They, furthermore, built temples, and set up altars, in his honour ; even as is now done in honour of the saints in paradise. Through my counsels and contrivance, however, this was perverted into idolatry. For I pretended, and gave the simple-minded folk of those days to understand, that his soul had been transmuted into one or other of the heavenly bodies ; on which account they styled him, the Firmament ;² the Sun ; the great First cause, or source, of life : the Father of the greater, and the lesser, Gods ; the God of Peace, Justice, and Holiness ; the Dispeller of things evil ; and the Disposer of things good. By his successors he was

¹ *Janigenes*, i.e., Sons of Janus :—a term which might seem to suggest that the word Jupiter may easily have been but a contracted form of the correlative term, Janus-Pater :—while the Hebrew word Aon, which signifies the Sun, if read reversely, in the Greek fashion, is Noa. The transition from Aon into Oannes, and thence into Janus, is also easy enough. The Olympian Jupiter was represented as crowned with a wreath of *olive*. On the summit of Olympus, a mountain in Thessaly, Hephestus, or *Cham*, is said to have built a city, as a residence for his *father*, who was thence styled Jupiter Olympus. (See Cory Myth. Inq. p. 35, &c., and Smith's Classical Dict.)

² "*Cælus*," the "*Firmament*," of whose *wound* inflicted by Saturn, his son, Hesiod speaks. (Lempr. Cl. Dict.)

also styled Janus, Bifrons,¹ and Quadrifons;² Ænotrius;³ Ogyges;⁴ Vertumnus;⁵ and Jupiter, Optimus, Maximus. It was I, then, who thus prevailed upon that people to do, and offer up, sacrifice unto him, as unto God Himself: and, by so doing, they all became idolators.—For, had they merely honoured and venerated him as a holy man, they would have committed no sin thereby; seeing that, in truth, a holy man he was: whereas, in offering up sacrifice to him, they committed idolatry:—"it not being lawful," as St. Augustine says, in the tenth book of *The City of God*, "to offer up sacrifice to any saint whomsoever, whether angelic or human, but solely and exclusively to the One true God alone." Again, at a later date, when, after the destruction of Troy, Æneas came into Italy, he brought with him thither the idols and gods of the Trojans; and Idolatry⁶ thus took yet a deeper root, and spread itself abroad more widely than before.

¹ *Bifrons*, as beholding past and future alike.

² *Quadrifrons*, as Lord of all times. His temple had four equal sides, with a door and three windows in each, typical of the four seasons, each with its three months, and, in its entirety, of the whole year; the first month of which was, after himself, called "Januarius." The same arrangement is still to be seen in the temples of Brahma.

³ *Ænotrius*, as Lord of the fruits of the earth; a vine-grower, and drinker of wine.

⁴ *Ogyges*, a form of "Gog,"—in Celtic, "Goch,"—and Latin "Gigas;" as Lord of all power and might." (Fuerst Heb. Lex.)

⁵ *Vertumnus*, Ver-Autumnus, as Lord of the rise and fall.

⁶ The vestiges of the true and ancient patriarchal faith may be traced throughout the Paganism of antiquity, in its continuous recognition of a Triad of Divine Persons; amongst whom the first place was held by (1) Noah, as the Life-giver, or Father, identified with the Sun; the eagle, as typical of celestial supremacy, being his symbol. (2) Cham, whose physical character was Light, and meta-

"In what has now been said, I have, as I think, satisfied your demand, as to the place where idolatry first took its beginning; and also as to the means whereby it was introduced into the world. How I have governed whole populations and nations, you have likewise heard: you shall now, in the next place, hear, how, since the time of the flood, I have governed individuals.

"First, then, it was I that governed Cham, the son of Noe; who, being notoriously addicted to the magical and diabolical artifices of necromancy,¹ gained for himself, the title of Zoroaster.² Imagining that his father felt a greater affection towards his other sons than towards himself, he conceived and cherished a deadly hatred against him. When, therefore, he chanced on a certain day to see his father, Noe, asleep on the ground, intoxicated with wine, and uncovered in his tent, I counselled him to take his

physical attribute, Intellect, identified also with the sun, as the source of light, held the second place: the Lion, as typical of terrestrial supremacy, being his symbol. (3) Osyris, whose physical character was Fire and Heat, and metaphysical attributes, Power and Justice, identified with the orb of the sun, held the third place: the Bull, typical, by its natural impetuosity, of fiery heat, being his symbol. (See Cory's Myth. In.)

The above three emblems were, by divine command, embodied by Moses in the figure of the Cherubim, as themselves adorers of the One true God: and they are still retained by the Church in the form of the Evangelistic symbols, of which the fourth represents the "Sun of Justice," the true object of all adoration, in the Person of the Incarnate Son of God.

¹ *Necromancy*, from "*nekros*," and "*manteia*,"—Greek words signifying "Divination through the dead," or, as it is now termed, "*Spiritualism*." (See Cotgr. Dict.)

² *Zoroaster*: a title more probably derived from "*Zoruah*" (Heb.) a son, and "*Sitareh*" (Pers.) a star.

revenge, at an opportunity so favourable for the purpose ; as in fact, he did.¹ For, after subjecting his father to those mysterious powers and diabolical artifices, in the practice of which he was especially skilled, he inflicted upon him an irreparable injury : on which account, as well as on that of all his other sins and impieties, he incurred the heavy displeasure of his father, who banished him from his presence for ever afterwards. He subsequently became the first King, and original Saturn, of Egypt,² which, in Holy Scripture, is frequently called Cham ;—the title also given to this, its first king (Ps. lxxvii). In accordance with the vicious propensities of his own nature, and with my counsels, too, he introduced amongst his subjects the practice of all that was vile, impure, and of evil report :—affirming, by public decree, that persons related to each other by the closest ties of consanguinity might, as was the custom before the flood, contract incestuous marriages : and also that many other impious extravagances, of which I could not allow myself here to speak, might with impunity be committed. Through their own natural sense of decorum, however, but much to my displeasure, these evil principles took no lasting hold of that people. It also afterwards came to pass, that Cham—that great ally and auxiliary of mine in effecting the corruption of the human race—invaded Italy ; and, as some assert, usurped his father's throne : and there, whilst the other princes

¹ Berossus.

² *Egypt* is said by some to have derived its name of “*Khemi*,” or “*black*,” from the dark, chocolate, colour of its soil.—It was called “*Mesraim*,” in Hebrew, or “*Aiguptos*,” in Greek, from its being confined by the barren desert to the narrow strip of land, that is fertilized by the overflow of the Nile, for the whole of its productive area.

of his lineage in Germany, Spain, and Gaul, were setting good examples to their subjects, and laying down good laws for their observance, he was, on the contrary, debasing and corrupting the youth of Italy with all manner of vices :—and that, not only with such as I have alluded to above,—but he also encouraged them to commit acts of extortion, brigandage, assassination, and secret poisoning ; and even to practice the occult art of necromancy itself, of which, in the opinion of all historians, he was the original inventor.

“ But, whilst all this was yet in progress, his father, Noe, made a descent upon him, taking him at unawares ; and, grievously outraged by his atrocious crimes, he drove him forth from thence by force of arms. Endless, indeed, the task would be, were I to attempt to relate, or even to enumerate, all the manifold evils, that, in pursuance of my counsels and dictates, this Cham, of whom we have been speaking, wrought. At last, he betook himself to the land of the Bactrians, which lies towards the confines of India : and there, by the successful employment of those mysterious powers, and diabolical artifices, in which he was so expert, he brought the inhabitants of that country into subjection to himself, and compelled them to submit to his stern and absolute sway. He was finally vanquished, and slain upon the field of battle, by Ninus, King of the Babylonians, one of his own lineal descendants, through Chus, his son : and so I lost Cham, my ally, styled also Zoroaster,—the Saturn of the Egyptians,—the common enemy of God and man, —and one of the most detestable of all the tyrants whom the world has ever seen.

“ It was I that governed Bel, the second King of the Babylonians, and also Ninus, his son ; each of whom I in-

spired with an inordinate ambition to become the sole reigning monarch upon earth ;—and likewise counselled, with that end in view, to resort to acts of violence, even in the Golden Age, when all things were held in common and in peace.

“They consequently waged a relentless war against Sabatius Saga, to despoil him of his rights ; although he had been appointed by his great grandfather, Noe, to be the Saturn, King, and Patriarch, of Armenia. For, this Sabatius was that son of Chus, and brother to Nimrod, whom Moses mentions (Gen. x.) under the title of “Sabatha ;”¹—a word that bears the same signification in Hebrew, that “Saturn” does in Latin.

“When Sabatius, therefore, this king of Armenia, had, after many difficulties, escaped from the hands of Bel and Ninus, he fled for refuge to his great grandfather, Noe, in Italy : where Noe created him King and Patriarch of the indigenous population ; and directed him to found a second city, on the further side of the Tiber, which he also named “Saturnia.”²

¹ *Sabatha*, or Saturn, like Sabbath, is a term that involves the idea of settling down into a state of undisturbed rest ; as a monarch is supposed to do, when he takes his seat upon an enduring throne. Hence the appropriateness of “Saturn” as a title for the ancient founders of dynasties.

² *Saturnia*, so called because Saturn reigned there in the Golden Age, having “come to Italy in the reign of Janus.” (Smith’s Cl. Dict.) Fetters were generally hung upon his statues, in memory of his having been imprisoned by Jupiter : and all slaves that obtained their liberty dedicated their fetters to him. During the celebration of the Saturnalia, the chains were taken off his statues, to denote the freedom and independence which mankind enjoyed during the golden age, in which he reigned.

“To this we have the testimony of Virgil in the passage where he says:

“*Primus ab æthereo venit Saturnus Olympo,
Arma Jovis fugiens, et regnis exul ademptis,*”

Jove's arms escaped, the first of Saturn's name,
Exile, dethroned, from high Olympus came.

“And here we must not omit to observe, that, at this period, the title of “Saturn” was given to all heads of royal houses, or founders of dynasties ; whilst to their eldest son was given the title of Jupiter, or Jove ; to their eldest daughter, that of Juno : and to their eldest grandson, that of Hercules : because this accounts for the fact, that we find so many different persons mentioned in history, bearing the appellation of Saturn, Jupiter, or Hercules.

“Now, the Jupiter referred to in the passage above, was Bel, son of Nimrod, and father of Ninus ; and this Ninus himself was also he, who, as we have already said, caused the images and idols of his father and mother to be made, and decreed that his subjects should pay divine honours to them, and worship them with divine adoration ; and who thus became the original inventor of idolatry, and the first to enforce its observance, even during the lifetime of the good Patriarch, Noe.

“It was I that governed Typhon, that son of Cham, in whom all the wickedness of his father was, by my instrumentality, re-produced. He was filled with great envy and jealousy at the glory of his brother Osyris, who merited for himself the title of Jupiter, the Just ; and who was the uncompromising foe of all those tyrannical potentates, who were my subjects and slaves.

“And, because it was against my interests that so great and good a man should bereigning upon earth, I suggested to Typhon that he should make him away. He there-

fore entered into a conspiracy together with certain other Princes, to murder Osyris, whose chief minister he had at length become, and whom he traitorously assassinated with his own hand ; hewing his body afterwards into six and twenty pieces, which he portioned out, and distributed, amongst the other six and twenty princes, who had aided and abetted him in his crime. But Hercules the Great, of Libya, the eldest son of Osyris, in alliance with his younger brethren, soon afterwards defeated and slew Typhon upon the field of battle ; together with those other Princes also, who had been accessory to his father's death.

“ It was I that governed Pharaoh Amenophis, and Pharaoh Bocchoris, likewise, both of them Kings of Egypt ; the first of whom, agreeably with my dictates, caused all the male children of the Hebrew people, whom he was holding in a state of miserable bondage, to be drowned :—whilst, as for the second, so thoroughly did I harden his heart, that he refused to allow the children of Israel to depart out of his realm, until, at length, under the scourge of God's judgments, he was constrained to let them go. No sooner, however, were they departed, than I counselled him to go in pursuit of them with all his host, in order to take his revenge : but this cruel monarch was drowned in the Red Sea, together with all the flower of the chivalry of Egypt.

“ It was I that governed Corah, Dathan, and Abiram : and counselled them not to obey, nor submit themselves to the leadership of Moses, whom God had ordained to be the supreme head and ruler over all the children of Israel. Whilst Corah, therefore, was offering up incense, which he had no lawful right, in virtue of his office, to do, he was struck dead upon the spot, together with two

hundred and fifty men of his own following and persuasion : and, upon Dathan and Abiram, who had opened their lips in rebellious speech, the earth opened its mouth in return, and, together with their wives and children, and all their goods, swallowed them up alive in hell (Num. xvi).

“ It was I that governed Saul, the first King of Israel, although, in the early part of his reign, we were greatly at enmity ; for, so successfully did I bring my frauds and flatteries to bear upon his mind, that I became, at length, his trusted friend and counsellor : insomuch that, in accordance with my counsels and dictates, he caused a great number of God’s priests to be put to death ; no less than four score and five having thus to lay down their lives in a single day. I counselled him also to persecute David, on account of his goodness ; and to consult and interrogate witches and sorcerers, in flagrant contradiction to the Law of God. Being, consequently, forsaken of God, on account of his vices and sins, and vanquished by the Philistines on the heights of Gilboa, he slew himself at last with his own hand (1 Kings xxi, xxiii, xxxvi, and iii, xii).

“ I also made it my business to insinuate myself into the House of King David, in order to mix myself up with his passions ; and thus he was led to commit the sin of adultery with Bersabee, the wife of his faithful servant Urias ; after which, in order to obtain her in marriage, and to conceal his transgression, he committed yet another grievous crime, in sentencing Urias to be put to death. Warned, however, and admonished by the Prophet Nathan, that I was there, and governing him, he took up the cudgels against me at once, and drove me away

most ignominiously from his court; nor could I ever enter into it again (2 Kings xiii, and xiv).

“It was I that governed Absalom, his son; who, after murdering his brother, Ammon, carried on so vindictive a war against his father, that he drove him away from Jerusalem; where he afterwards committed many other shameful crimes and sins, regardless of public animadversion. An oak tree, however, became the instrument of punishment for that wicked son and parricide; for, whilst he was endeavouring to escape, and riding off upon his mule, the tree caught hold of him by the hair of his head; and Joab, the commander of the King’s army, coming up at the time, whilst he was suspended on the bough of the oak, dealt him three wounds with his lance, and slew him on the spot (2 Kings xiii, xv, xvi, xviii).

“It was I that governed Rehoboam, the son of King Solomon, who, in conformity with my counsels and dictates, oppressed his subjects beyond all endurance with extortionate tolls and taxes:—and on their seeking to obtain from him some relief from their burthens, he not only refused to grant their petition, but, with insulting and menacing expressions, rudely dismissed them from his presence: listening to the counsels of his younger courtiers, who were all in alliance with me, rather than to those of their elders: whereby it came to pass that he lost ten tribes from his Kingdom (1 Kings xii).

“It was I that governed Jezabel, that notorious Queen, whom I counselled to persuade her husband, King Achab, to worship the idol of Baal, as he consequently did. I also prevailed upon her to have that good man, Naboth, put to death; and, likewise, to persecute the Prophets of God, of whom she caused a great number to be slain;

nor did she leave any stone unturned in order to compass the death of even Elias himself. At the close of her evil life, however, she came to an ignoble and miserable end ; for, after being thrown out of an upper window in her palace, she was trampled under their feet by the horses of the soldiers below, and the dogs of the city then came to devour her (2 Kings xviii, xix, and xxi).

“ It was I also that governed Herod and Herodias, whom, for the accomplishment of their sinful desires, I coupled together in an incestuous marriage;—Herodias being then the wife of Philip, Herod’s brother. And because a certain prophet, whose name was John, pronounced that marriage to be unlawful, I prevailed upon them to have him beheaded.

“ It was I that governed Pilate, Annas, Caiphas, and a whole host of priests in Jerusalem, besides, together with the most famous of their doctors, Scribes, and Pharisees. So successfully, indeed, did I lead them on, that, in pursuance of my counsels, they put Jesus Christ, the Wisdom of God, to death ; and crucified Him between two thieves, on the pretext that He was a man guilty of sedition. By that act, I thought to have gained the whole world for my own ; but, on the third day, He rose again : and I consequently lost a great number of my subjects and slaves, who forsook me when they heard the Gospel preached by the Apostles.

“ It was I that governed Nero, the sixth Emperor of Rome ; who, in the earlier part of his reign, treated me with neglect :—but, within five years from the time of its commencement, he took me to be his chief counsellor and director, and consequently became extremely wicked, yielding himself up to all manner of sins. In pursuance of my counsels, he sentenced his mother, his wife, and

many other good and honourable persons (amongst whom was Seneca), to be put to death. To my great satisfaction, he also set on foot, and carried into effect, the first general persecution of the Christians ; nor could I say how many of them he consequently put to death. Amongst that number, however, were St. Peter and St. Paul ; who, being themselves the sustaining pillars, and the crowning capitals, of the Christian Church, were the chiefest, and most principal, of all. At length, this cruel tyrant, on being abandoned by the officers and generals of his army, and sentenced by the Roman Senate to be arrested, and punished for his crimes, took flight, and slew himself with his own hand ; as was discovered by the soldiers, who had been sent out in his pursuit.

“ It was I that governed Julian¹ the Apostate, the thirty-ninth Emperor of Rome. In his younger days, he devoted himself to wisdom, who is my mortal foe ; and so proficient in learning did he become, and so far did he walk in wisdom’s ways, that he was ordained to perform the office of Lector in the Church of Nicomedia, and afterwards went to Athens to study philosophy there. In those good dispositions, however, he did not continue long ; for, hearkening to my counsels, he renounced the Christian Faith, and became an apostate and a worshipper of Idols. In his persecution of the Christians, I counselled him not to resort to acts of open violence ; seeing that, for one who was put to death, seven others

¹ *Julian* expressly prohibited all professors of the Christian Religion from acting as teachers of Grammar, or Rhetoric, or the liberal arts : thus compelling the Christian youth of his day either to remain uneducated, or to receive, with the rudiments of learning, impressions subversive of their Faith. (Rose Biogr. Dict.)

returned to the combat: but rather to root them out by more crafty and insidious means. This he would have endeavoured to do, had his life been prolonged: but, after two years of imperial sway, he was slain in Persia, on the field of battle; and, whilst in the very act of breathing forth his unhappy soul, he dashed a handful of his blood into the face of Heaven, exclaiming with an insult to Jesus Christ, "Thou hast now gotten the victory over me, O Galilean!"—his intention being, by that expression, to denote Jesus Christ, Whom he was wont, in derision and contemptuous scorn, to style, "The Galilean."¹

"It was I that governed the false Prophet, Mahomet, whom I counselled to compose the book, which he called "the Alcoran," and therein to put a carnal interpretation

¹ The *Galileans* were a sect of the Jews, residing in Galilee, who pretended that it was unlawful to pray for infidel Princes, or for Jews to pay tribute to foreigners. Our Lord, and His Apostles, being all of Galilee, it was continually sought to identify them with the sect in question: and this, St. Jerome says, was what suggested to the Pharisees that artfully ensnaring question, as to whether it were lawful to give tribute to Cæsar, or no.—This term, as applied to the disciples, was soon afterwards superseded by that of "Christian," which then bore a like significance:—for, as the Galilean pretended that God alone was to be owned as Master and Lord, by the term Christian it was also implied that those to whom it belonged were guilty of disloyalty; inasmuch as they were followers of One, whose law they held to be paramount, and Who, having confessed Himself before Pilate to be Christ, a King, must therefore, of necessity, be an enemy to Cæsar (see Oxford Cyclopædia). This term of obloquy was eventually disarmed of its sting, as de Quincey observes (Vol. ix. p. 253, &c.), by those to whom it had been thus applied, assuming it to themselves. In subsequent ages, their successors have been denounced by such terms as "Papists," "Ultramontanes," and others, with the like sense, object, and application. Herein lies the force and bitterness of Julian's exclamation; and also of that once popular cry, "*Christiani ad leones.*"

on all the promises of Holy Scripture. With the assistance of a certain heretical and apostate monk, whose name was Sergius, he accomplished the task; and that book is now accepted as a law, throughout one of the four great quarters of the world.

“It was I that governed Cerinthus,¹ Ebion, Manicheus, Arius, Pelagius, Vigilantius, Jovinian, Donatus, Novatus, Wickliffe, Huss, Martin Luther, Zuinglius, and other heretics, more than I could number, arming them all with pertinacity and a rebellious spirit, to stir up schisms within the Church, and to extinguish, if it were but possible, the light of the Catholic Faith.”

Thus have I related, as far as I have thought it expedient, Folly's long and tedious recital of her own achievements in the past, to the intent that Christian readers of piety and good-will might thus be enabled the better to understand how great those evils are to which the counsels and dictates of Folly lead; and that, knowing this, they may hold themselves aloof from all connection with herself: or that, should they, unhappily, have already connected themselves with her, they may speedily bring that association to an end, and get quit of so pernicious and condemnable a companion; seeing that those who link themselves with her invariably come to an unhappy end, if they forsake her not before they die.

Let us now here return to our journey, and to the purpose we have more especially in view.

¹ CERINTHUS. Of the Cerinthian heresy the malice consisted in this, that it denied the Divinity of our Lord, and maintained that He had but a human nature only. (A.D. 54.)

EBION. Of the Ebionite heresy, in that, besides the foregoing denial, it asserted that the Mosaic Law was still in force, that God had committed the empire of this world to the devil, and of the

future world to Christ : and also rejected the Epistles and Gospels, excepting only a mutilated Hebrew version of St. Matthew. (A.D. 72.) Against these two heresies St. John composed his Gospel.

MANICHEUS. Of the Manichean Heresy, in that it denied the reality of the coming and death of our Lord, rejected the Old Testament as having been inspired by the devil, and maintained the sovereign co-equality of the two principles, good and evil, resembling, in many points, the doctrine of Zoroaster. Manicheus was himself a Persian : and this heresy lasted for many centuries, giving rise eventually to the sect of the Albigenses.

ARIUS. Of the Arian heresy, in that it denied the Divinity of our Lord, and His co-eternity with God. It was condemned by the Nicene Council (A.D. 325) : and Arius died a horribly miraculous death, ten years afterwards. (See Migne.) This heresy is now represented by the sect of the Socinians, who differ, however, from these their forerunners, as not being in their corporal capacity Episcopalian.

PELAGIUS. Of Pelagianism, in that it denied the fall of Man, and original sin, and, denying the Grace of God, attributed all man's goodness to his own merits and deservings. It was condemned by the Council of Carthage, in which St. Augustine took a prominent part, in 416-418. This heresy was of British origin, and so called after its founder, a Monk of Bangor, named Morgan, which in the old British language means "sea-born." The evil was rectified by the intervention of St. German and St. Lupus, specially sent over from France for that purpose, as Legates, by the Holy See. The Greek word for "sea" is Pelagos : hence the term.

VIGILANTIUS. Of this, the first Gaulish heresy, in that it protested against the honours paid to the Martyrs, and also against celibacy and virginity. Vigilantius himself was a free liver, much addicted to indulge in the luxuries of the table.

JOVINIAN. Of this, in that it denied the Virginity of our Blessed Lady, and maintained that our Lord's Body was fantastic only, and that fasting and works of penance had no merit whatsoever. It was condemned in the Council of Milan (the city where it first arose), A.D. 390, St. Ambrose taking a leading part therein. Jovinian was himself a Milanese Monk, and became a mere voluptuary.

DONATUS. Of this, in that it insisted on the re-baptism of proselytes, and maintained that, excepting in Africa, there was no true

Church, as also that the Son was less than the Father, and the Holy Ghost less than the Son. It was condemned by the Councils of Rome, and Arles, in 314, 315. The great schism to which it gave rise was brought to an end by the wisdom and gentleness of St. Augustine in the conference held at Carthage, in 411.

NOVATUS. Of this, in that it denied the lawfulness of any second marriage, and also the power of the Church to receive back into Communion those who after Baptism had fallen into idolatry, or other mortal sin.

WICKLIFFE. Of Lollardism, as this heresy was called, in that it denied the virtue of the holy sacrifice of the Mass, of the ordination of Priests, and of the other Sacraments of the Church ; and, whilst insisting upon the necessity of a life of poverty, protested against the invocation of the Saints, and against the obedience due to the Holy See. Through the influence of the Duke of Lancaster, who espoused his cause, Wickliffe escaped condemnation by the Council of London in 1382, before which he had been cited to appear. He died in 1384.

HUSS. Of this, the Hussite heresy, in that, in accordance with the foregoing, of which it was the continuation, it denied the divine institution and prerogatives of the Holy See, and maintained that none but the elect are members of the Church. It was condemned by the Council of Constance, in 1414 : and, in accordance with the laws of the empire then in force against heresy, as a capital crime, Huss was subsequently condemned to death, and executed by sentence of the Imperial Court.

MARTIN LUTHER. Of Lutheranism, in that it denied the doctrine of the Church upon Justification, the Sacraments, and the Free Will ; and protested against the need of Sacramental Confession, against the Divine institution of the Primacy of the Pope, against Religious Vows, communion in one kind, the Indulgences granted by the Church, &c., &c. To this heresy, the invention of the word, or term, " consubstantiation " is also due. It was formally condemned by Pontifical Bull, in 1520 ; and, after a mischievous, turbulent, and self-indulgent, life, the evil effects of which upon the world continue still in force, Martin Luther died in 1546, aged 62, just ten years before the publication of the first Edition of this present work. The word " Luther " itself means "*corrupt*." (Johnson Dict. 1773.)

Martin Luther, to save appearances, appealed to the decision of a future General Council : to all appeals of which nature the remark of one of the cynical scribes of our times is, "*mutatis mutandis*,"

singularly appropriate. "Whenever," says he, "a man is seen waiting with more than usual humility for the voice of the 'Church,' it is pretty certain that he has arranged in some way what it is to be, and is quite confident of his own ventriloquism."

ZWINGLIUS. Of this, which was the immediate forerunner of the Calvinistic heresy, in that, like the foregoing, it also denied the virtue of Indulgences, the authority of the Holy See, the need of the Sacrament of Penance, the merit of Faith, the fact of Original Sin, the effect of good works, the invocation of Saints, the Sacrifice of the Mass, the ecclesiastical laws, the religious vows, the celibacy of the Priesthood, and the prescribed abstinence from meats. A civil war arising out of the agitation consequent upon this, Zwingle was obliged, as chief Pastor of Zurich, much against his own will, to accompany the troops, and was slain upon the field of battle, Oct. 11th, 1531.

The turn of Calvin, Parker, and the rest, to take up their respective places in this category, had yet to come, when the Author thus brought his list to a close.

CHAPTER VI.

*Having to make his election between Virtue and Pleasure,
the Knight now finds himself in a terrible fix.*

SO far-reaching, and long-lasting, had Folly's past history been, that the sun had now crossed the meridian ; and such progress in our own course had we likewise already made, that here we found ourselves come to a point where two divergent roads thence lay before us.

One of these roads was broad, and much frequented : and, turning towards the left hand side, it went downhill into a grassy mead.

The other was strait, and little frequented : and, turning towards the right-hand¹ side, it went up-hill, into a region of mountains and rocks.

Doubtful and perplexed as to which of these two roads it were best to take, Folly, my directress, suggested that our best and safest plan would be to make the broad and well-frequented road our own.

Temerity also, my steed, shewed how eager he was to go that way ; and, in fact, it was all that I could do to rein him in.

In response to Folly, I observed that I had my fears, lest that declivitous way, so much frequented, yet overgrown with grass, might lead us to some deep morass,² or miry slough, from which we should never be able again to set ourselves free.

¹ *Right hand*, symbol of truth : *Left hand*, of error.

² *Morass*, hopeless despair ; *slough*, mortal sin.

Moreover, to say the truth, the history she had but lately given me of her own misdoings in the past, had somewhat shaken my confidence in herself: for I looked upon these with a great abhorrence. Habit, however, and custom, allowed me not now to forsake or get quit of her: for, by that custom, as by the resistless might of some cruel tyrant, I was forcibly driven and dragged in all things so to do as the dictates of Folly might prescribe.

So great, nevertheless, was the horror with which her own past history had inspired me, that, not a single downward step along that grassy road would I consent to take, until we should first have hailed, or met with, some one else, by whom we might be shown our way.

Being, therefore, in that state of perplexity, and, as it were, in a conflict between Sense and Reason,—between the carnal, and the spiritual, man,—for Sense, and the carnal man, would willingly have gone down into that grassy mead; whereas Reason, and the spiritual man, would not consent thereto;—I began to cry out, and loudly to call, for some one to my help to come.

And wistfully looking on all sides around, to see whether any one were within ken, I espied two Ladies pacing along, and approaching towards the point where we were halting:—at sight whereof my heart rejoiced; and courage I took once more.

Upon a hackney,¹ white as light itself, one of these Ladies was borne along: whilst, as for her habits, the robe she wore was a tissue of embroidery, of divers colours,

¹ *White Hackney*: symbol of the sacred Humanity of Christ. (B. Alcuin.) *Prancing Charger*: symbol of unregenerate human nature. In these we may find the key for the interpretation of the whole passage.

exceeding rich ; and over the same was a mantle thrown, in colour of a heavenly blue, bordered all round with embroidery, needle-wrought : and thereupon, in the like embroidery, the three theological, and the four moral, or cardinal, virtues, were delineated and figured forth.

She was of a beauty admirable to behold ; being, by her own essential nature, with beautiful graces endowed. For her whole body was pure and spotless : sweetly innocent was her expression : strictly chaste was her eye : most modest, and well ordered, were her comportment and demeanour. No colouring, no complexion, other than that which was natural, did her lovely lineaments display. Bashful, and gracious, and without blandishment of guile, she claimed authority for herself, and a reverent regard. Austere in her manners she was not : but from all that is ungainly and repulsive far.

The other Lady was set upon a prancing charger of pallid and death-like¹ hue. She was clothed with a scarlet robe, interwoven with gold, and lavishly bedecked with huge, oriental, jewels. About her neck was hung a chain of gold, to which were attached sundry locketts, trinkets, and charms : and her fingers were garnished with numerous rings. From her figure and features I was led to conclude that her daily fare must be sumptuous enough : for her cheeks were highly flushed ; and coloured and tinted, if I mistake not, with powder and paint, besides. She had a wandering eye, that, with eager glances, roved around. Her manners

¹ *Death-like* literally, "rat-like : " the rat being a symbol of death.

wore an air of levity, and were not altogether unlike my own.

She was the one to approach us first; and, before the other came near, I advanced to meet her, making her at the same time a lowly bow:—and having thus saluted her, and received a most courteous salutation in return, I besought her to inform me which of those two roads I ought to take, so as to find my way to true Felicity; and, if she knew it herself, kindly to point it out to me.

In response, she said: “If you, my child, will follow me, I will, this very day, conduct you through these verdant fields, so richly bedecked with all sorts of grass, and with flowers most sweet and grateful to the smell, by a short, most pleasant, and easy, road, and without the slightest inconvenience or trouble of your own, to the Princely Mansion of Felicity itself.

“And, when once arrived, you need never more think of aught but eating, and drinking, and making yourself merry, and enjoying the gay triumphs of youthful delight: studying only what meats and drinks will please your palate best, or what else there is, that most may charm your eye, your ear, and the other natural senses of your bodily frame; whilst thus you live in a continual round of gaiety, song, and dance; feasting upon sumptuous fare; and sleeping upon a bed of down. With all these good things, too, I will provide you, without any great trouble, pains, or toil, of your own; and of voluptuous pleasure I will also give you the fruition, free from every molestation or annoyance whatsoever. Glory, likewise, and honour, shall in this world ever be yours: and in wealth you shall

flourish; and sumptuous, and of all admired shall your apparel and equipment be. For mine is the power to bestow all these good things on those who devote themselves to me, and hold me to be their friend, and their mistress."

Now when I had heard what that Lady said, I conceived a great desire within that Mansion to be: and as she asserted that her power, riches, and authority, were so great, I was also desirous to learn her name; and therefore said; "O Lady, right noble, and mighty in power, be thou who thou mayest, forgive me, I pray thee, my boldness in presuming to ask of thee thy name."

"O child of my own," said she, "my lovers and friends, and those who in my footsteps tread, and of my good things have partaken, call me Happiness: and rightly so: for, of the Princely Mansion of worldly happiness I am, in truth, the mistress, and Imperial Queen: and thither, too, this very night, will I most easily and gladly be your guide, if you will follow me.

"But some there are, who, to my great disgust, in their own bigotry, hypocrisy, and envy, call me by the name of Wickedness: others, by that of Vanity: and others, by that of Sinful Pleasure. You must not, however, give credence to any such; nor listen to their foolish talk: for it is only out of envy that they speak of me as they do."

When this Lady had ceased from speaking, the other drew near, and said: "Right, honour, and reason, would that my voice should have been the one first to be heard: but this foolish, vicious, and presumptuous, Pleasure, invariably steps in before me, and contrives to have her say before I can have mine, in order to seduce, cor-

rupt, and enervate, the divine¹ and angelical souls of the young.

“But, as for thyself, O child, who art with a good and ingenuous nature endowed: forasmuch as thy will is now suspended in the balance, and thy foot about to take its first deliberate step upon the one or the other, of these two roads, and the eyes of thine understanding are wavering in presence of them both, let the pathway of Virtue and goodness, which nought can efface, be that which thou choosest at this hour for thine own.

“Into thy soul,—that vessel ordained for Grace,—let the good liquor of Prudence and Virtue be freely infused. Expose not the rich galley, now freighted with the treasure of thine own best years and prime, to the dangerous blasts of an ambition that is sinistrous, and of a glory that is but vain. Steer thy course clear of insatiable avarice. Abandon thyself not to the nightly darkness of the passions of earth: and in the bright sunshine of this world’s Felicity put not thou thy trust. From the foul whirlpool of sensual indulgence flee away, full sail. Against the hidden reefs of unrestrained desire, keep a vigilant look out.

“And, that thou mayest do all this the better, open now thine ears, and listen to my words, and lay up my counsels within thine heart.

“Go not after this vile and wicked woman, so bedizened and painted up;—so full of depravity, mendacity, and vanity:—but rather, come and follow me along this

¹ *Divine*:—it being by Baptism that the end of the Incarnation, viz., the sanctification of souls, is primarily effected: and this may truly be called a divinization of man: inasmuch as his soul is thereby made to live of a Divine Life. (See 2. Pet. I. IV.)

strait, and uphill, road; and I will make thee happy indeed.

“No corporeal delights, no sinful and voluptuous pleasures, have I to hold out to thee, as a bait, to lure thee on; but willingly would I teach thee truly to know which is the road along which thou hast to walk, and also what thou hast, in conformity with the ordinances and decrees of God, thyself to do, in order to attain to true bliss and Felicity.

“Thou oughtest, then, in the first place, to know and understand, that Almighty God neither dispenses, nor vouchsafes, unto mankind, those goods which alone are true, or that happiness which alone is perfect, unless they diligently work, and earnestly strive, to obtain it.

“If, therefore, thou thinkest that, living as may please thyself, faring sumptuously every day, sleeping upon a bed of down, following the bent of thy passions, and doing whatsoever to thyself seems good, thou wilt attain unto Felicity and true beatitude, thou deceivest thyself greatly.

“He that would have the honey, must first sulphur the bees.

“If, therefore, thou desirest to have true and perfect felicity for thine own, it behoves thee, in the first and foremost place, earnestly to strive, and diligently to study, to be in favour with God, who is Himself the one, and only, Giver of true Felicity.

“In order to be in favour with God, thou must serve and adore Him in spirit and in truth: that is to say, with a pure soul, and with a true faith. Thy soul will then be pure, if it be kept continually purged from every kind of sin: and thy faith will also then be true, if it be not corrupted by false opinions of thine own, or by the evil teachings of others.

“This however, cannot be accomplished without some little toil and trouble :—for, without the taking of trouble, nothing that has beauty, utility, and precious worth, can either be acquired, or held. Look, my child; at husbandmen and shepherds. They certainly can never derive any profit, or advantage, from their fields or flocks, without trouble and toil of their own. And what a simpleton indeed would any husbandman be esteemed, were he to expect in harvest-time, to reap a crop from a field, which he had not previously tilled, or sown! So, likewise, is the man to be deemed most foolish and presumptuous, who expects to reap a harvest of beatitude for himself, without having first cultivated the field of Virtue, and sown good works of Faith and Charity: seeing that the only path and way that leads man on to eternal bliss and felicity is a virtuous life. And, although the husbandman, in the cultivation and sowing of his field, undergoes both pain and toil, he nevertheless plods on at it with a right good-will; consoling himself with the hopeful expectation, of one day reaping the fruit. Even so, likewise, let the little pain and toil, which thou hast thyself, to undergo, in following after me through those steep mountains and rugged rocks, be what it may, thou wilt, nevertheless, most certainly find Felicity, in all its fulness, at thy journey’s end.”

Now when I had heard that Lady speak, I greatly desired to learn her name; and therefore said: “Most humbly do I beseech thee, my most honoured Lady, graciously to reveal to me the name, which to one so illustrious as thyself belongs.”

In reply, she said: “My son, my conversation is together with God, and together with the saints, both angels,

and men: nor without me is there any good act, in heaven, or on earth, performed.

“Great is my worth, honour, and praise, in the sight of God and man.

“By the good and wise, I am called both Virtue, and Felicity; because, by seeking after me, they find for themselves true and perfect Felicity at last.

“Of fathers of families, I am the faithful guardian: and of those of their household, the matron, good and kind.

“Of good princes and kings, I am the Directress: and, in the performance of all their heroic acts and deeds, their aid.

“Of men of wisdom, and of the lovers of literature and honourable science, I am the companion, well-beloved.

“Of all chaste women, be they virgins, widows, or wives, the treasure and good counsellor am I.

“To all that love me, I am gentle, kind, and affable; and converse with them do I ever hold: imparting to them in prosperity a holy and virtuous pleasure; and a cheering consolation also, in adversity and distress.

“In this world, I give them the enjoyment, from over-anxiety free, of such meats and drinks as suffice them for their needs: and that which I give them they thankfully accept, how scanty soever their pittance be.

“For,¹ rather would they that love me have a crust of dry bread, with such simple fare as nature of herself supplies, for their meat, and a little table-beer,

¹ “Thou art deceived if thou believe not that very tears are much more pleasant to them, than be to wicked men laughings, mockings, jestings, or scoffings:—if thou believe not fasting to be sweeter to the one than delicate meats to the other; and the moderate boards of the one, appointed with herbs and fruits, to be much more delicious, than costly or disdainful feasts to the other.” (Erasm. Encheir. c. 14.)

or wine well-tempered with water, for their drink, than, in common with the lovers of Pleasure, feast upon pheasants, partridges, and conies, and drink, without due moderation, of white and ruddy wines.

“More sweetly do they that love me, and are ever at work on subjects of science and honourable study, take their repose, than do the idle and effeminate lovers of Pleasure.

“Rather would they that love me sing one of David’s Psalms, or hear it sung, than listen to the choicest musical strains of all the singers and minstrels of Pleasure.

“Rather would they that love me bewail and lament their own sins, and the follies and vanities of the world, than indulge in laughter, or frivolous jest, in common with the lovers of Pleasure.

“Rather would they that love me devoutly kneel before God in prayer, than merrily join in the festive dance, in common with the lovers of Pleasure.

“Rather would they that love me observe a holy fast, than drink of the inebriating cup, in common with the lovers of Pleasure.

“To them that love me, it is not hard strict vigil to keep, when occasion so requires, either for their own salvation, or for the public weal.

“To them that love me, it is not hard early to rise before break of day, to commune with God in mental prayer, or to assist at Holy Mass, or to listen to His word.

“To them that love me, it is not hard to lead a life of abstinence, and laboriously to toil for the achievement of true Felicity and perfect bliss.

Faith consoles them.

Hope sustains them.

Charity inflames them.

Prudence governs them.

Temperance refrains them.

Justice guides them.

Fortitude nerves them.

“On my account it is that all such as love me are held in honour in the sight of God, in the sight of the angels, and of all good men.

“With veneration, honour, and admiration, does the whole world regard them: and although, when they pass away out of this world into the other, their mortal bodies die, the remembrance of themselves, in all its sweetness, and all its goodness, lives on for evermore in the mouth of the just: and their souls, accompanied by thousands of millions of angelic spirits, are borne away to that fatherland, wherein, alone, true Felicity is found.

“Those, on the contrary, who seek after this vile, voluptuous, Pleasure, are with loathsome impurity filled, and from virtuous society expelled: insomuch that, with minds ever bent towards what is offensive, iniquitous, and evil, in a thousand different forms, they entomb themselves, whilst yet alive, in a state of immortal and detestable corruption.

“Their energies become enervated; their strength becomes enfeebled; their constitution softened; their senses dulled; and their reputation blackened, by their manifold deeds of darkness; nor when they are dead and gone, have they any remembrance of themselves to leave behind, but one of wickedness, profligacy, and foul disgrace: as the examples of Nero, Herod, Pilate, Annas, Caiaphas, and many more besides, will abundantly serve to shew.

“And, which is more, their offensive and miserable souls, accompanied by thousands of millions of Satanic spirits,

go down into the burning depths of Hell: where, without the slightest relaxation of pain, or the remotest hope of forgiveness, they are tormented for all eternity with torments more terrible than human tongue could say.

“Turn away, therefore, my child, from this wicked and deceptive voluptuous Pleasure, who asks of thee nought but thy dishonour and perdition: and come and follow me along this strait and narrow road, which passes through those mountains yonder: and be not discouraged, if, at the beginning, thou find it difficult: for, little by little, thou wilt find it become easy.”

CHAPTER VII.

How the Knight here comes to a foolish decision.

WHEN, therefore, I had heard what these two Ladies, Voluptuous Pleasure, and Virtue, said upon the subject, I stood like a statue, rivetted to the spot; and, being now in a twofold doubt as to what it were best to do, I was in greater perplexity even than before:—for to which of these two Ladies I ought to listen, and which to follow, I could not for myself decide. Perverse, and miserable, alas, was I!

Had wisdom and good counsel then been my own, a moment's thought and consideration would have clearly shewn me that from Voluptuous Pleasure I ought at once to turn away, and, to devote myself to Virtue, who had so well admonished me, and in her ways thenceforth to walk.

But, in my own besotted brain, I devised and concocted a series of idle pleas, worthless quibbles, and frivolous excuses, on the strength of which, whilst in one moment I hearkened with approbation to the voice of Virtue, in the next, I did the like to the solicitations of Pleasure.

When, therefore, I perceived myself to be in all this doubt and perplexity, I drew my directress and counsellor, Folly, aside, and sought her opinion upon the matter; earnestly desiring and entreating her clearly and distinctly to give me to understand, which of these two Ladies here I ought henceforth to follow.

Then, pointing her finger at Virtue, and turning up her nose in scorn, with scarcely a moment's consideration she made me this reply:—"Leave, O leave, that bigot and hypocrite to go her own way through yonder mountains and rocks: and let us together follow Voluptuous Pleasure,—this compliant and agreeable Lady here,—through these green and verdant meads.

"Can you not see for yourself how long, how arduous, and how wearisome, the path will be, before you can attain to felicity at all, if you walk in the ways of that superstitious bigot there? And, on the other hand, how easy and short the way thereto will be, along which this good-natured Lady, Pleasure, would willingly conduct us?

"Moreover, if you walk in the steps of that bigot and hypocrite, who makes such proud boast that Virtue is the name she bears, what innumerable evils will you not have to endure!—Hunger; thirst; cold; heat; late to take rest; early to rise; always to be sorrowing; always lamenting; always mourning; always fearing; always anxious; and never assured that you will ever attain to happiness at

last, let the trouble you have taken, and the toil you have undergone, for it, be never so great.

“For if, when you had reached the last stage of your pilgrimage, and endured all the hardships and trials of the way, you were even then a single false step to take, or to do, or to say, or merely to consent to the thought of doing, or saying, that which could be displeasing to herself (for so easily is she provoked to anger, and so punctilious withal, that but a trifle will offend her), she would forsake you, and leave you to yourself. And misery, instead of happiness, is what you then would find; and that, not for the space of two or three months alone, but without intermission, for all eternity.

“Furthermore, in all the fine words she speaks, her one and only object is to induce you to walk in her company through those rugged mountains yonder, for her own self’s sake alone: whilst no sooner will she have passed beyond them, than she will make you to become a byeword, and a laughing stock, of her own: and leave you, at last, in a state of dereliction, stuck fast, like a simpleton, in some wilderness of dry desolation, which you will never be able either to push your way through, or to back out of, again.

“If therefore, you put faith in me, you will keep yourself clear of the irksomeness of that painful obscurity, and the burthensomeness of that depressing anxiety, into which that bigot of superstition would fain lead you on: and never will you suffer her to over-cloud your genial cheerfulness with a gloomy sadness, or, on finding yourself for ever debarred from the pleasures of sense, to transform it into a melancholy taciturnity.

“Turn, then, towards the left-hand side; and let us together pursue the broad highway, that is trodden by

mankind in general: and let us follow the lead of this compliant and attractive Lady, here, who will conduct us along a level, smooth, pleasant, and ready, road, so as to enable us to reach the Mansion of felicity this very night, and to lodge within its walls.

“And, even should you have your fears, lest she might after all, be practising some deception upon you, we could notwithstanding, just give it a trial, if but for a day or two: and then, should you find the place not to your liking, it is not so far off, but that you could easily return, and afterwards set forth upon the strait and narrow road, that passes through the mountains yonder.”

Now the specious and well-plied pleadings of Folly prevailed over the good and salutary admonitions of Virtue: so that no sooner did I hear them than they received my approbation: for to myself her counsel seemed very good, and her reasons for it also very probably true.

In taking, therefore, my leave of Virtue, I besought her, not to regard it as an offence against herself, if, along those difficult paths of her own, I accompanied her not. And then, turning towards Pleasure, I yielded myself up to her, and besought her kindly to lead and conduct me to her Princely Mansion of worldly felicity.

Off, helter-skelter, then we set, and down into those grassy fields we went. And well nigh were it past belief, in what capering pranks, Temerity, my steed, began to indulge, as soon as we had reached them. He proudly reared. He madly foamed. He cunningly curvetted. He kicked up his recalcitrant heels. In short, he performed wonders.

But, when the Lady, Virtue, saw that I was betaking myself to Voluptuous Pleasure, and treating herself with disregard, she followed on after me for some short while, sadly and sorrowfully pacing along, like them that walk

after a lifeless body that is being borne off towards the grave.

And, lifting up her voice, she cried after me aloud ; most earnestly exhorting me not to forsake her, and not to rush on to my own destruction for the sake of some paltry gratification of the moment, not worth the naming ; —insisting, moreover, that the counsel given me by my directress, Folly, was a counsel that came from the devil himself : and that it was the devil's wont, thus to beguile and decoy mankind to a state of perdition, in common with himself, by holding out and promising unto them a felicity vain and false, and pleasures unworthy of the dignity of man. And, furthermore, that the light assertions of Voluptuous Pleasure were, in themselves, but a treacherous snare, with a slight besmearing of somniferous honey limed, to entrap, fascinate, and enchant, that unwary and youthful credence of mine, which was at once so volatile and inconstant, and yet to repose itself so much too prone.

But miserable, indeed, alas, was I ! For I gained a most disastrous victory over her who was thus giving me the most salutary warnings : inasmuch as the effect and emotion produced in my youthful heart, and in my appetitive and sensual nature, by the subtle pleadings and the seductive persuasions of Voluptuous Pleasure and Folly combined, was such, that, to myself it seemed as though her object in all that Virtue set before me was, not the furtherance of my salvation, not the increase of my reward, but merely to induce me, as Folly had suggested, for her own self's sake alone, to walk in her companionship along those toilsome paths. Her admonitions, therefore, most salutary and holy although they are, found no place for themselves in my regard.

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At length, when Virtue saw that she could not prevail to persuade me to relinquish and forego my worse than foolish venture; whilst bestowing and pronouncing upon me a sorrowful Farewell, she expostulated with me thus: "O thou brutish man! Thou mere brute beast, transformed into human shape! Thou creature, whose destination is misery in its perfection! Thou image, thou phantom, that seemest to be what thou art not, namely, a man, whereof indeed outwardly thou bearest the form, whilst in mind and understanding thou art more brutish than the ass! Art thou not ashamed to prefer for thyself a voluptuous and unprofitable life to a life of virtue and perfection? Dost thou not blush for very shame to esteem the goods that endure for evermore as less worth having than those that quickly pass away: to quit the grain for the straw, the balm for the bark, the fruit for leaves, and the gain for the loss?"

"Alas! thou poor, insensate, and misguided fool, I see,—behold, I see,—the devil's own mark affixed and stamped, as with a brand, upon thee. I ask for no reasons: I accept no excuses: for he that from Virtue turns away, and goes in pursuit of Pleasure instead, is in the devil's own bonds and thrall.

"Forget not, thou poor, unhappy soul, forget not that which Divine Wisdom saith, in the Proverbs of Solomon, when speaking of thee, and of them that are like unto thee! 'Forasmuch,' saith she, 'as I called and you refused; I stretched out my hand, and there was none that regarded.—You have despised all my counsel, and have neglected my reprehensions; I also will laugh in your destruction: and will mock, when that shall come to you which you feared.—When sudden calamity shall fall upon you and your destruction as a tempest, shall be at hand:

when tribulation and distress shall come upon you : then shall they call upon me, and I will not hear : they shall rise in the morning and shall not find me : because they have hated instruction, and received not the fear of the Lord, nor consented to my counsel, but despised all my reproof.'"—(Prov. i).

These words ought, in good truth, to have effectually withdrawn me from my foolish venture : but she was preaching to ears that were dull of hearing : for Folly and Pleasure did but wag their heads at her, and at her solemn words of warning, too.

CHAPTER VIII.

How the Knight consequently goes right away to the bad.

NOW, when we had, for some short time, pursued our course through the midst of those verdant meads, with heads uplifted high, and dalliance unrestrained, Voluptuous Pleasure drew herself up quite close to my side, and laid her soft hands¹ upon my head, in order to bestow upon me her crowning benediction.

Most willingly did I permit and allow her so to do : for to her I had already devoted, not only the powers of my body, but also the faculties of my soul.

Then, with base and hollow voice, she muttered low some secret words, the full significance of which I did not understand : but, in effect, not only did she charm² my

¹ The hands of Pleasure are the "affections." They are applied to lay siege to the reason, and thus to captivate the soul.

² *Charm* denotes an impression which affects the *sensibility* : *enchantment* : an impression of surprise, depending upon an appreciation of the *reason*. (Lafage Dict. Syn.)

senses, but my reason she so much enchanted, as to render me, from that time forth, unable to perceive the intrinsic loathsomeness of her nature, and to see through her falseness and her insidious wiles. For, when she once had laid her poison-distilling hands upon my head, so fascinated, infatuated, and demented did I thenceforth become, that everything she said, seemed to me to be well said ; everything she did, seemed to me to be well done : and everything she set before mine eyes, seemed to me to be good to behold.

When, therefore, we had, for the space of two hours, or thereabouts, jauntily careered along, merrily joking and singing together in our own great joy and glee, and the day was drawing towards its close,—for sunset¹ was nigh at hand,—I espied from afar, much to my delight, the Mansion of false and worldly felicity.

Marvellously grand, beautiful, and pleasant it seemed to myself to be. The black smoke,² up-rolling from its tall chimneys, I could see. The savoury fumes, that from its viands reeked, I could, as I fancied, smell. But, being of my senses charmed and enchanted, whatsoever I now thus saw or smelt, was in itself but little else than the witchery of that enchantment.

When arrived to within a bowshot,³ or thereabouts, from the Mansion itself, Pleasure loudly called ; whereupon, a legion of fair and youthful damsels,

¹ *Sunset* : approaching darkness is declining light.

² *Smoke* : *chimneys* : The towerings and vapourings of pride and wealth. “The black smoke of spiritual blindness.” (Hylton, *Scale of Perfection*.) *Viands* : sensualities.

³ *Bowshot* : temptation. (Rab. Maur.) This word furnishes the key for the interpretation of all that is here to follow.

in sumptuous habits clothed, came promptly from the Mansion forth, and hurried up to meet us.

Amongst these, were Licentiousness, Prodigality, Lechery, Insolency, Disorderliness, Pomposity, Effeminacy, Ambitiousness, Daintiness, Drunkenness, and many more besides.

Licentiousness stooped down on bended knee, and in her hands my stirrup held: and out of my saddle myself I threw, and set my foot on ground. My steed she then took by his bridle-rein, and charged a groom,¹—"Go-tell-him," by name,—who was waiting there, to lead him off to the stable, and provender him well.

No sooner had I alighted, than Folly took the helmet off my head: and, clustering round about me, the rest all came to bid me a cordial welcome; whilst my heart but too readily laid itself open to the invasions of temptation, and the pleasures of the world.

Disorderly Inclinations then drew my gauntlets off, and took me by the hand. Voluptuous Pleasure, Folly, and Licentiousness, went on before, shewing me the way. Prodigality, and Ambitiousness, marched along at my side. The rest all followed in our train. And thus, with heads erect and vainly-glorious air, into the Mansion of Vain felicity we went through a triumphal gateway² of wondrous height and span. It was built of marble-stone: but, being furnished with neither gate nor door, I marvelled not a little thereat; which Pleasure perceiving, said: "Be not uneasy about that, my child: for open house I always

¹ *Groom*: occasion. *Provender*: i.e., feed and pamper my own wild ways.

² *Gateway*: "desideria carnis."

keep; and all that come do I receive, at whatsoever hour of day or night, it may please themselves to come. They are at all times gladly welcomed here, and received and treated with honour."

When once inside, they led me straight into a spacious banquetting room, with rich and beautiful tapestries hung round: and, nightly darkness¹ having now come down upon us, the groups of candles² in the lustres suspended from the ceiling, and wax tapers in sconces, with reflectors behind them, were all lit up; and a wondrous glitter and glamour they round about them threw.

Of all my panoply I was then disarmed: and forth from his stores the Lord Chamberlain brought me a mantling robe,³ of fine crimson satin, and trimmed throughout with the dainty marten's⁴ fur. Our supper tables were meanwhile in order set, and covers upon them laid. Voluptuous Pleasure then bade me come and take my seat, whensoever I felt disposed: as, indeed, I did with a right good will: for my appetite was craving enough.

Daintiness, and Drunkenness, beside me sat: my directress, Folly, next: and then came the rest of them after their degrees. Right before my face, however,

¹ *Nightly darkness*: the blindness of the darkness of culpable ignorance.

² *Candles*. "Open daylight doth not shew the masks and mummeries and triumphs of the world half so stately as candlelight." (Bacon Nat. Hist.)

³ This robe, or gown signifies a character or reputation: "Through tattered clothes small sins do appear. Robes and furred gowns hide all." (K. Lear.)

⁴ *Marten*: emblem of gluttony. "Nothing so dainty as a Marten," says an old British proverb.

Pleasure herself was set : and she, like a perfect model of politeness, not only volunteered to carve in my behalf, but helped me also to the daintest morsels.

A bevy of fair and youthful waiting-maids,¹ in rich and costly habits clothed, served us whilst we sat at table : and the meats wherewith they served us were delicate and sumptuous ; most deliciously seasoned also, and flavoured to our taste. The wines too, that we drank, were both white and ruddy ; and most excellent in quality, and delicious to the palate, they were.

Of the good cheer that we made, no need have I here to tell ; for who could fail to understand that of jovial hilarity,² in every way, that supper of ours was full ?

Whilst we were seated at supper, and the dishes in their courses were handed round, four youthful damsels, with voices surpassingly sweet and harmonious, sang to us some amorous ditty, set to most pleasing music. Very nightingales themselves, you might have taken them to be, that with their warblings filled the air.

Supper over, the damsel, Insolency, asked me, would I not like a dance : to which, as to other pert questions, also, I replied, that, after my journey I was somewhat weary and out of sorts, and therefore preferred to retire to rest, and not to be disturbed. Hereupon, Disorderly Inclinations and Slothfulness prepared for me a bed, furnished out with sheets as white as snow. On retiring to rest, Voluptuous Pleasure and her

¹ *Waiting-maids*, i.e., lying in ambush, to make secret and insidious attempts.

² *Hilarity* : a term of which we here find an example in use a full century earlier than it is supposed by Lafaye to have been.

daughters took their leave of me, with the promise, that on the morrow they would shew me through all the departments, chambers, and premises, of the Mansion; and, after bidding me good night, they then withdrew; leaving Folly, my directress, to continue¹ with me still. All the whole night long, I did but fondly dote and dream; and wearily did I watch for the dawn of that day, when I should, at my leisure, behold all that so magnificent a Mansion as this of worldly Felicity might have within itself to shew.

CHAPTER IX.

What the Knight now sees in the Mansion of worldly Felicity.

WHEN the morning was come, and the bright rays of the sun, darting through the panes of fine crystalline glass, had lit up with their lustre the chamber wherein I reposed, the damsel, Disorderly Inclinations, came rushing in; and, having greeted me with good wishes on the commencement of the day, she asked me, would I not now be stirring? I immediately replied that so indeed I would.

Then, with my Hose and other Habits she promptly decked me out: whilst Daintiness, and her sister, Drunkenness, busied themselves about our Breakfast.

¹ Necessarily so: because his Folly was within his own heart: and *there*, as the author would have us to understand, was, consequently, her place of rest.

Voluptuous Pleasure, together with her daughters, Lechery, Surfeiting, Licentiousness, and the rest of them, soon afterwards came in, too.

No earthly Princess had I ever seen so superbly, and so sumptuously, arrayed as she! A very goddess herself she might indeed have been! For, so exceedingly sumptuous, rich, and pompous, was her whole estate, that her splendour and beauty,—fleeting, and evanescent, as it was,—seemed as though it could never be surpassed.

When she came in, she greeted me kindly, and cordially saluted me, as did each of her daughters likewise: and then to breakfast we straightway fell.

This over, Ambitiousness, seeing that my Hose and Doublet were the only Habits that I wore, bestowed upon me a fine hooded cloak, of scarlet dye, after the Spanish style,¹ termed Curiosity:² wherein wrapped up, I consequently sought with inquisitive curiosity to peep and to pry into all sorts of things, provided they were not good. I therefore earnestly besought Voluptuous Pleasure kindly to fulfil her promise, and, of that beautiful

¹ *Spanish style.* The author here significantly girds at the Spanish Inquisition, a contemporary institution opposed by the Catholics in the Netherlands with an invincible energy and determination; it being an organization of a police force for political purposes, and also one of exclusively Spanish origination, and therefore doubly odious to themselves. (See “*L’église et l’ordre social Chrétien*,” by P. de Decker, Louvain.)

² *Curiosity*, or inquisitiveness, is the passion for unprofitable knowledge. (See Field’s *Anal. Phil.* II., p. 199.) “There are four things,” says St. Bernard, “that corrupt the heart; namely, curiosity, loquacity, cruelty, and voluptuous pleasure.”

Mansion of her own, together with all its buildings, promptly to afford me view. And this she did, as you now shall hear.

Going forth from the chamber in which I had reposed, she led the way, in company with her daughters, and with many dainty damsels more, all of them blithe and fair. Through a covert gallery, long and wide, she led me on, and brought me into a stately hall, whose vaulted roof seemed as though it were one solid mass of precious stones; and, round about, its walls were hung with tapestry, wrought in gold and silk, more rich and gorgeous than any that I had ever seen before.

With marble-stone,¹ in black and white, that hall was paved: and out of jasper were the columns formed, whereby its framework was sustained. Therein, was an ivory throne, set up on high, with fine gold overlaid: and the steps were of alabaster that up towards it led. Upon that throne a King was seated, holding a sceptre in his hand: and upon his head an imperial crown of the finest gold was set, enriched and encrusted with innumerable precious stones. He was clothed with a scarlet robe, interwoven with gold, and lavishly bedecked with prodigious orient pearls.²

¹ *Marble*: emblem of ingratitude: *jasper*, of obduracy: the sceptre here denotes injustice; the throne, self-exaltation, or pompous grandeur: ivory, for its whiteness, is an emblem of delicacy: gold, of power: alabaster, of homage: scarlet, of disobedience.

² *Pearls*. As the "pearl of great price" is that most precious gift of God, the true Faith, which informs man of the way whereby he can with certainty secure for himself the possession of life

Round about him stood a numerous throng of Knights and Squires, in sumptuous habits clothed; and of his servants and retainers there were not a few besides; all marshalled in readiness to do his bidding, and clothed in liveries of motley¹ hue.

No sooner had I entered, than they all saluted me, and ushered me into the immediate presence of that King, whose aspect was one very terrible to look upon, and, in his bearing, he was very proud.

Before him, nevertheless, I bowed myself down: and my salutation he most courteously returned. He then commanded Voluptuous Pleasure to set before mine eyes all the treasures, the riches, the rooms, and the premises, which in that Mansion were contained; and, likewise, to provide that with all manner of enjoyments, merry-makings, gaities, and festivities, I should well be continually entertained; and furnished, moreover, with all such means of passing time agreeably away, as could, in this world, be desired.

This said, across that hall we passed, and left it by a door opposite to that through which we had come in. When we were fairly once outside, I besought Voluptuous Pleasure kindly to inform me, who that

eternal, in comparison with which, all things else are worthless; so the devil's pearls are lies, and, especially, heresies and false systems of religion and philosophy, whereby he renders, as far as he may, the reception, or the retention, of that inestimable gift impossible.

¹ *Motley.* Whilst truth is one, unchangeable, substantial, and uni-coloured, error is manifold, variable, unreal, and many-coloured;—a fact of which the motley-coloured dress of the court fool of old was a continual reminder, and of this the chequered costume of the harlequin of the pantomime is the still-existing survival.

king, so rich, so mighty, and so redoubtable, might be.

She replied, that he was her father, the king of that Palace, and the one, and only, giver of Felicity.

And, truth to say, Folly and Pleasure had so thoroughly enchanted me, that I was unable now to recognize him. For, when afterwards restored to rightness of mind, I knew him to be none other than Lucifer himself;—the father, not of Voluptuous Pleasure alone, but of all vices and sins whatsoever, besides: the king of the proud:—and the prince, as our Lord says, of this world (John xiv.);—not, indeed, of the sky above, and of the earth beneath, but of all worldly and evil-minded men, who are here to be understood by “the world”

This Lucifer is he, who (as St. Luke, in his fourth chapter, says), arrogantly and falsely claims for himself the power and authority to bestow glory, honour, and riches, in this world, on whomsoever he will. And therefore do the worldly, the foolish, the ambitious, and the voluptuous, all pay him suit and service, as his subjects and slaves; thereby to be enabled, in this wicked world, to obtain honours, dignities, and riches, together with those pleasures and gratifications of sense, which their own hearts desire.

Let us, however, return to our subject. Forth from that great hall of state, into another room we straightway went, that was likewise very grand and rich, but not so sumptuous a structure as the former. Its walls were, nevertheless, adorned with beautiful medallions of massive gold, enriched with precious stones. In this room, the treasures of the Mansion, its gold, its silver, and

its precious stones, were stored. Here I was shewn a long array of huge great chests and coffers strong, all full of gold and silver; some shaped into ingots, and some stamped into coin; whilst on tiers of shelves were services of gold and silver plate in great magnificence here displayed. Voluptuous Pleasure then informed me, that, of this room, the damsel, Fortune, had the charge: and that these treasures she dispensed to each and all, according to the behests and good pleasure of her father, the king, whom we had already seen in the great hall of state.

Into a large and spacious gallery, Voluptuous Pleasure next led me on; and in the same, were three great trafficking rooms, filled full of riches of marvellous worth. All sorts of purpled silks, of cloths of gold and silver, of satins, velvets, and the like, were in one of these rooms contained. All manner of linen and cambric goods, in quality most fine and rich, were in another stored. Whilst, all the glittering gauds and trimmings gay, that could, in this world, be desired, were in the third bestowed. In decorations, too, these trafficking rooms were very rich, and much to be admired: and Pomposity, as Voluptuous Pleasure told me, had them in her charge.

Into her Laboratory she led me next, wherein were certain things I saw that intermeddle with the other world; and likewise all such things besides, as can minister pleasure and delight to man's olfactory nerves, or sense of smell. For, here were all sorts of scents, and sweet perfumeries:—waters of all kinds, distilled from sweetly-smelling flowers;—and every liquid whatsoever that yields a sweet and grateful odour. Here, too, were all manner of pearl powders, paints, and dyes, to put upon the complexion a false colouring and

tint: sweetly-scented oils, moreover, and balmy unguents, to make the anointed body more soft and pliable, and all the sweeter in its odour, too. Here, likewise, was I shewn all sorts of candles, preserves, and spiceries; and Voluptuous Pleasure then informed me, that, of this Laboratory, soft Effeminacy had control.

By a series of downward steps, we next descended into the vaults and cellars of the Mansion; the capacity whereof was wondrous great; and plentifully were they stocked with wines,—white, yellow, and red,—of every brand: and these were even more delicious than the nectar of Jupiter to the taste. In those vaults and cellars, it was that the damsel, Bibbery, held her reign.

Up from these cellars, we next in order went to see the kitchens that were immediately above them: the grandeur whereof was also great; and the hearths therein were wide. Here, cooks and master-cooks, more than I could say, about their business toiled; concocting the viands, and flavouring the same with such sauces and seasonings as would not only delight the palate to the uttermost, but even renew the appetite, when palled. Never did Apitius, that famous cook, succeed in his task so well. Here, too, in a special department of their own, were sundry pastry-cooks at work, manufacturing pastries of all kinds:—puffs, flummeries, trifles, and all such other things besides, as the damsel, Daintiness, whose domain these kitchens were, might order, or desire.

From these kitchens, she led me on into a large and spacious hall, with a spherical roof in form of a dome, that lay next the gardens, and looked out upon the same. A great clearness and brightness within it reigned, for it was full of sunny light: its window-panes being both large in size, and also fitted with transparent

glass.¹ It, moreover, served as a temple of idolatrous worship for this Mansion here, which had for its own no other temple at all.

Within it, I found a numerous throng of blithe and comely damsels, all in their youthful prime; who, together with their frolicsome mates, and amorous swains, were passing their time in mirthful glee; all hopping, and skipping, and twirling about, in wild excitement and great disorder.

Predominant amongst them, one paramount stood, who seemed in her beauty and her habits all the others to excel. For the kirtle she wore was of a brilliant green, and a yellow farthingale was over it thrown, brooched across her breast with silver stars, and so cunningly watered with streams of azure blue, that the effect was like that of an evening cloud, aflame with the rays of the setting sun.

A gorgeous carbuncle, set in a narrow black band of silk, and cut into the form of a star, gleamed, with malignant fires aglow, upon her fair-seeming brow.

With delicate threads of golden lace, her fair light locks were tressed: and a slender wreath of the foliage of an ever-green shrub gently rested upon her head.

With the gall of jealousy her eyes were green: and they languished with longing desire.

Her countenance was liberal and amiable in its

¹ *Glass windows* were an article of luxury, as late as the reign of Elizabeth. (See Lady E. Guest's *Mabinogion* II. 171-3. note). In *religious Houses*, the panes in the windows were *small*, and not transparent. An example of this may still be seen in the Convent of the Poor Clares at Ostend.

expression: and her general air was light and gay.

In reply to my demands about herself and her name, I learnt that she was Venus, the venust: and idolized in this temple here as the mistress, tutelary, and divinity, to whom the infatuate votaries of the pleasures of sense, all devote, consecrate, and dedicate themselves.

At her side there sat a stripling child, whose forehead was devoid of eyes: but his shoulders were furnished out with wings. In his hand he held an ivory bow: and at his side a quiver of gilded arrows hung, all very sharp, and brightly burnished at the point.

As soon as I entered, he bent his bow: and because I had with a too unguarded eye surveyed the seductive imagery that in that temple was set around, an arrow from his quiver he straightway drew, and applied it to the string: and then, at unawares, with all his might, let drive his deadly shaft at me, and inflicted upon me a grievous wound: for that shaft pierced me to the very heart; and, down upon the spot, even as one struck dead, I fell.

Were I now to be asked, who that child, so rash and so foolish, is, and what his unseemly surroundings denote and signify, my reply would be, that his name is Cupid, the offspring of Venus, in poetic phrase: and that all his surroundings denote and express the true characteristics of cupiderous desire.

First, in that he is a child: for, every one who is held in thralldom by the leading-strings of his cupiderous desires, let his age be what it may, is justly said and held to be both childish and foolish, and of all good sense devoid. Nor need we look abroad for

proofs of this: inasmuch as our own daily experience bears abundant witness to its truth.

Secondly; in that he has no shame: for he who is subject to the rule of his evil desires regards not as is due, the rules of decorum; since the force of his passions is such as to divest and deprive him of all due sense of shame.

Thirdly; in that he has no eyes: for, he who is led on by his cupidinous desires sees not the end to which his ventures lead; but is carried away like a feather tossed to the winds; and possesses neither sense, prudence, reason, nor discernment.

Fourthly; in that his whole property consists but of a bow and arrows, wherewith he wounds whomsoever he will: be their state, or position in life, what it may.

And, lastly; in that he has wings, wherewith to fly towards the objects of his own desires: for so great is the levity of one, thus hurried away, that he never can find any time for repose. Nothing is more volatile, nothing more inconstant, nothing more fickle, than one who is swayed by his passions.

It is, moreover, pointed out by an ancient author that Cupid holds a lighted torch: because he burns and scorches with the fierce flames of their passions all such as fall into his hands.

From this brief description of Cupid, the offspring of Venus, we now return to our more immediate subject.

Smitten, therefore, as I was, through this cunning archer's aim, from that temple of delights, and all the imagery it contained, I could not drag myself

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away, until a certain one at length came in to let Voluptuous Pleasure know that our dinner was now prepared, and that the good things which were awaiting us, were getting spoiled through our delay.

She consequently drew me forth from thence, and promised that when we should have dined, she would shew me all the rest of that princely Mansion of her own: whereupon we left that place, and hurried away to dine.

CHAPTER X.

What more is shewn there to the Knight, after he has dined: and likewise, what he further finds when he goes inside the Towers.

IT was now the month of May,—that gallant time, when the forces of nature, and the powers to love, are in the full vigour of their vernal prime. Wherefore, our tables, made of ivory and cedar wood, exceeding rich, and with gold and polished stones inlaid, were furnished out, and in the gardens set, beside a spot. where sundry fountain-heads their sparkling streams sent forth, and fair and fragrant eglantines supplied a soothing shade.

When thither come, we found a great promiscuous throng of men-folk, and women-folk, assembled together there; and, of the king's own personal attendants, not a few besides; whilst in sumptuous and pompous habits they were all alike arrayed.

The pages of honour then brought us water¹: and, having washed our hands, we took our seats: all present being disposed, and individually placed, agreeably with their respective degrees and callings. A set of youthful squires, in sumptuous liveries clothed, served us, whilst we sat at table. Of the ambrosial dainties, however, so deliciously flavoured and seasoned to our taste, where-with they served us, or of the order in which these were served, a description must not be looked for here. To enter into such details would be both tedious, and also beyond our power. It will be enough for our purpose, if we take it for granted, that, in that mansion of Happiness (so called), or worldly felicity, there was no lack of aught that the sensual appetite could, in this world, desire.

Its wines were also most delicious; and each invited each other to drink, and to taste, first of one, and then of another sort. The joy of my heart was inestimably great, on seeing myself surrounded with so many good things: and truly happy did I now esteem myself to be, and in a very paradise on earth, where everybody seemed to vie with everybody in promoting the general good humour and hilarity that prevailed.

Whilst the dishes, in their courses, were respectively carried round, four youthful and comely damsels, in sumptuous habits clothed, with the sweetness of whose voices no syren's could compare, sang to us, with an accompaniment of instrumental music, their captivating² songs.

¹ "Don Guéranger me versa de l'eau sur les mains, *en signe de l'hospitalité*." (Figaro Ap. 19, 1883.)

² By the "songs" of these musicians may be understood the temptations held out by the three great enemies of man's spiritual

The one, whose voice was high in pitch, and resonant of sound, performed the treble. Upon an ivory lute, the second played the tenor's part. Upon the double flutes, the third performed the counter-bass. Whilst the fourth, with the rebounding reverberations of the tambourine, gave to the whole of that concert its tone.

So sweet were the concordant strains in which those damsels discoursed to us in octaves, trichords, tetrachords, and other figures of music, that, whilst to such unwonted melodies I lent a willing ear, I fell into an oblivious mood, and was well nigh sound asleep whilst yet sitting at table, when my neighbour, who was fond of his glass, roused me with a tap from his elbow in the side; holding in his hand a mighty, capacious, bowl, which he filled for himself right up to the brim, and challenged me to do the like.

We remained there at table long enough to be served with several dishes of meat.

When our dinner was over, each rose from his seat: and the tables being shifted aside, and the place set free, the minstrels next came forward: and to the pleasant tunes¹ of their fiddles, flutes, drums, harps, and bagpipes, we danced for some time.

When of our dancing we had made an end, a board of suitable length and width was on half a dozen trestles set: and upon the same were sundry packs of cards, with dice and counters, laid, for such as would, in games of hazardry, pass their time away.

The rest in assorted couples went through the midst of the gardens to walk. For my own part, however, I

life, pride, avarice, and sensuality,—the fourth, with her tambourine, representing disobedience, which all those vices equally involve.

¹ The "tunes" of these minstrels also represent the temptations offered by certain particular vices.

desired to see the rest of the Mansion of worldly felicity, rather than in such games to join. I therefore besought Voluptuous Pleasure to be pleased to shew me all the rest of the place; saying that I would afterwards do as the others did.

Up into the building, then, we went once more; and after passing through a gallery to visit the baths, we went still further to another place, where the very sinks of iniquity were to be found: but of nought that was there shall I make mention here, that the pious reader's ears be not offended. Nor, indeed, is it without extreme reluctance and regret that I have alluded thereto at all; common enough although the subject be; and, to the worldly, and the sensual, so familiar, that, in their social festivities and convivialities, they are but too apt, not only to talk thereof, but even to glory in it too.

When we had seen these premises through, we went up to the galleries on the floor above; where we found many fine, well-furnished, chambers, with soft, rich, carpets¹ luxuriously adorned. In each of these chambers two beds were placed; the one, in the form of a couch, to lounge upon by day; whilst the other one served, to sleep upon at night.

Amongst these chambers, there was one, that, in grandeur, richness, and beauty, outrivalled all the rest; and the bed therein was exceptionally large and soft, and covered with a rich and precious quilt. Out of a certain black wood, that in India and Ethiopia alone is

¹ *Carpet*, used proverbially for a state of ease and luxury. A "carpet knight" was a term of reproach. Coverlet, or quilt, is a term implying disguise, or a cloak for wickedness.

found, the stocks and posts of this bed were made. It is called ebony, and looks like jet. It is very durable: emits a pleasant odour; and also takes a high polish. The whole was beautifully turned in a lathe, in imitation of the antique.

I took this chamber to be the one in which the King of that Princely Mansion slept: but soft Effeminacy gave me to understand, that, of all these chambers alike, she was the absolute mistress: and that, in that chamber I could sleep, if so I would, upon the coming night.

From these galleries, we next went up to the top of the Mansion's bulwarks and the walls. Exceeding broad and high they were; and built of marble stone.¹ Of that same stuff were likewise built seven high and mighty Towers,² which upon them stood.

The first and foremost of these Towers was called Pride: the second, Envy: the third, Wrath: the fourth, Avarice: the fifth, Gluttony: the sixth, Unchastity: and the seventh, Sloth.

Into all these Towers I went, and explored them thoroughly: visiting and inspecting each one of them, in its turn.

Over the Porch, at the entrance of the Tower of Pride, its device was graven thus:—

¹ See note 1. p. 74.

² The author here proceeds to treat of the sins to which temptations lead; considering them under the heads of the seven Capital sins, represented by these "Towers." They are called "Capital," because they have foregoing, attendant, and consequent, sins. "Out of them spring many great streams of sin; and small ones also." (Hylton's Scale of Perfection, p. 64.) *Towers* were anciently constructed in several stages, terminated by a platform over head.

THE FUNDAMENTAL PRINCIPLE AND ROOT
OF ALL SINS WHATSOEVER.

Pride holds place, amongst all the other sins, as King, Master, and Capital Head. And, even as a King has a great retinue of attendants, so has Pride, in like manner, a great retinue of other vices. As Kings, moreover, hold firmly in their grasp that which is their own, even so does Pride the proud, whose Lord and Master he is.

Any long perseverance in the sin of Pride is an ominous foreshadowing of reprobation.

The sin of Pride is as much more displeasing unto God than all other sins are, as, of all the virtues, Humility is that which pleases Him the best.

And, inasmuch as the proud seeks to elevate himself above others, the devil deals with him as the rook with a nut, which it finds too hard for its beak to crack. Up into the air it carries the same ; whence, by letting it fall on some large stone below, it breaks it open, and then comes down to devour it. Even so does the Devil, in like manner, exalt the proud with high thoughts of themselves in this world, that he may afterwards cause them to drop, and fall down into hell, in the other.

The difference between the proud and the humble is like that between chaff and grain. The chaff, which is light, seeks to fly upwards ; and the wind carries it away, and it is lost. Whereas, the grain, being heavy, abides upon the ground, and is gathered up, and stowed away, in the garner of its lord.

Chaff is, at last, either lost, or burnt, or devoured by the beasts of the field : and so, likewise, are the proud,

who exalt themselves above others, lost, burnt, and tormented by devils, at last.

Within this Tower, there were nine distinct chambers, or holdings. The first of these was the abode of Arrogance: the second, of Presumptuousness: the third, of Jactitation, or vain bombast: the fourth, of Contemptuous Disdain: the fifth, of Pertinacity: the sixth, of Heresy: the seventh, of self-Elation: the eighth, of Hypocrisy: and the ninth, of a Disobedient spirit. Whilst over and above all these chambers, was a sort of terrace, enclosed, like a balcony, within a balustrade that was run round the top of the Tower: and here, Vainglory, together with her cousin Ambition, was almost always strutting to and fro, and giving herself fine airs.

The second Tower was held by Envy, whose badge on the door-way, was graven thus:—

FIREBRAND OF HELL, AND SATAN'S OWN COUSIN.

Envy is a grudging and repining of heart at the happiness and well-being of others. It is also a sin pre-eminently evil, as being diametrically opposed to Charity, a virtue pre-eminently good. As Charity, therefore, is a foresign of salvation, so, likewise, is Envy a foresign of reprobation.

The envious are true co-partners with the devils: for they are their co-partners, both in loss and gain. Thus, if the Devil reaps a profit by doing any one a mischief, the envious participate with him in his joy. And if, when some good betides any, he is a loser, they participate with him also in his vexation and regret.

So thoroughly corrupted and rotten are the envious,

that odours of sweet savour have an ill savour for them : and things that are as sweet as honey to the taste, are, to them, as bitter as gall ; that is to say, the good reputation, and the prosperity, of others : whereas things of evil odour are, in them, sweet of smell : and things that are bitter as gall to the taste, are, to them, as sweet as honey ; that is to say, the vices, the defamations,¹ the adversities, and the misfortunes, of others, of which they have either been eye witnesses themselves, or happen by hearsay to have learnt.

Of all the sins, there is not one that appears to be more just than Envy : for it never fails to ravage the heart that gave it birth, and thus to punish the author of its own existence ; in that, the envious, who seeks his own weal out of others' woes, and in those woes rejoices, never derives any good for himself thereby, but only an additional torment : inasmuch as that rejoicing he cannot have without interior discontentment and vexation. He, therefore, who seeks his own good in another's ills, obtains his object as much thereby, as does he who seeks for fire in water, or grapes on thorns ; to do either of which were foolish enough. Envy is a sin, which, by reason of its secrecy, is very difficult to cure : for its seat lies within the heart, which is very difficult for any medicines to reach.

There were in this Tower three chambers only, one above the other ; but they were broad and wide. The first was the habitual haunt of Hatred : the second, of Detraction : and the third, of Treachery : whilst, over all, within the balustrade, as upon the Tower of Pride, two sisters were wont to pace, the first of whom was called "Sadness

¹ *Defamation* is the attempt to destroy the reputation of another, by means of either act or word. (Johnson Dict.)

at another's weal;" and the second, "Gladness at another's woe."

In the third of these Towers resided Wrath, and on the portal, at its entrance, was graven this device :

THE PERFECT MURDERER OF HOLY LOVE.

As holy love prepares, and causes, the soul to become a dwelling place for God : so does Wrath, in like manner, cause it to become a dwelling place for the Devil. Wrath blinds, and puts out, the eye of reason : for of the light of reason the wrathful makes no use.

There is nothing that so much preserves in man the image of God, as meekness, peaceableness, and brotherly love. For, wheresoever peace and concord are, there God Himself would be : but so completely does wrath drive these out of the soul, that God cannot dwell therein.

Man, in his fierce, revenging, wrath, may be compared to a demoniac ; who, being in the enemy's possession, torments himself, foams at the mouth, and grinds his teeth, through the pain and anguish which that enemy occasions him. Even so, in like manner, is the wrathful tormented by wrath, and oftentimes demeans himself worse than the demoniac : dealing out blows in his angry mood, he knows not where, nor cares he whom he harms : giving utterance to language abusive and profane : and saying and doing many other things besides, which are not only unlawful in themselves, but injurious to his neighbour, too : whilst it not unfrequently comes to pass, that he gives himself over, both in body and soul, to the Devil.

By means of wrath, the Devil will sometimes gain an entire generation, or a whole nation, for himself : when,

wrath having been stirred up, quarrels ensue, and then, acts of revenge, which end in destruction and ruin at last. Very frequently, too, is all this brought about by some one person only : even as we see that a single dog will excite a lot of other dogs, and set them all by the ears.

As a fisherman, moreover, troubles the water, that into his wicker trap the fish may blindly rush ; so does the Devil trouble a man's mind by means of wrath, that he may be blinded to the evil, which to himself and others he does.

There were, in this Tower, twelve several holdings. Heartburning was lodged in the first : Indignation, in the second : Clamour, in the third : Blasphemy, in the fourth : Contumely, in the fifth : Vituperation, in the sixth : Detestation, in the seventh : Discord, in the eighth : Exaction, in the ninth : Strife, in the tenth : Combat, in the eleventh : and Homicide, in the twelfth. Whilst, over all these enclosures, Ghastly War, completely armed, marched to and fro within the balustrade, attended by a troop of soldiers ; amongst whom were Incendiarism, Outrageousness,¹ Treachery, Devastation, Ruination, Intimidation, Affliction, Cruelty, Murder, and many others also, like-minded with themselves.

The fourth Tower was held by Avarice, on whose portal was graven the following device :

IDOLATRY AND INSATIABLE GREED.

The avaricious is unjust towards God : for he would

¹ *Outrageousness* consists in setting upon a man and killing him without a wound, or with poison ; and also, in spoiling property for a man's own self, or for its owner. (Welsh Laws.)

rather prefer to gain a trifling amount of coin, than the love of God ; and he would also prefer to lose the love of God rather than his money; for, by asserting to be true what he knows to be false, or by profanely swearing, or by perjuring himself outright, it frequently comes to pass, that, for the sake of a mere trifle, he commits a mortal sin.

The faith, the hope, and the charity, which ought to be placed in God, the avaricious places in his worldly wealth. The avaricious sets his heart upon his riches, and not upon God : and where the heart is, there also is its love.

The avaricious sins, and offends against God, by acquiring his riches wrongfully ; by using them wrongfully ; and by loving them too well : oftentimes, indeed, far better than God.

The avaricious hies to the Devil's trap, wherein he loses the life eternal for the sake of some paltry temporal possession here ; even as the mouse hies to the mouse-trap, and loses its life for a nut, or a morsel of cheese.

The avaricious are like swine, which, so long as their lives may last, yield neither profit nor honour to any ; but rather, much damage and dirt : but, when the butcher has laid his fatal knife upon their throat, they then become profitable, and serviceable to men. Even so are the avaricious not useful to any, so long as their lives may last : but, when God's great slaughterman, Death, has laid his fatal hand upon them, survivors do then derive some benefit from them.

They may also be compared to those mastiff dogs, which, when they have eaten to the full, still keep watch over their carrion food ; lest the fowls of the air, which are dying of hunger, should get a morsel thereof for

themselves. For, so likewise do the avaricious keep a continual watch over their earthly goods, that the poor might get no share thereof: and would rather see them die of very hunger at their doors, than not thus hold them down in subjection to themselves; whom the Devil is, however, holding down in his own.

Within this Tower there were eight mean little rooms. The first was the habitual abode of Pilfering: the second, of Rapine: the third, of Usury: the fourth, of Sacrilege: the fifth, of Simony: the sixth, of Extortion: the seventh, of Fraud, or Trickery: and the eighth, of Perjury: whilst, over all these small chambers here, there prowled, within the balustrade, a devil, in human form disguised, and in sumptuous habits clothed, whom Jesus Christ in the Gospel calls by the name of Mammon.

The fifth Tower was the abode of Greediness, or Gluttony:¹ and its device, over the portal, was graven thus:

POISONOUS WINE, DEADLY FOOD.

The throat is the gate of a man's personal fortress, his body. But, if the foe, by whom a fortress is besieged, can once obtain possession of the gate, he will afterwards easily obtain possession of the fortress itself. Even so in like manner, if by Gluttony, the Devil can but once obtain possession of a man's throat, he will easily obtain possession of all the rest, and enter into his body, together with a host of other sins: but, principally, with those of the passions, whose foster-mother Gluttony is. For they who eat and drink in a gluttonous

¹ *Gluttony* is, for the sake of carnal sensuality, to take of meat or drink more than is sufficient.

manner, merely for the gratification of the palate, are apt very easily to yield, and to consent, to vices of all other kinds : wherefore it is needful that a vigilant watch be kept at that gate, lest it fall into the Devil's possession.

The man, who has hold of his horse by the bridle, can lead him whither he will : and so likewise does the devil deal with the man, of whom, through his gluttony, he has hold by the mouth.

The servant, who is too much allowed to do as he likes, and to fare too well, is apt to rebel against his master's orders : and the body, if too abundantly supplied with meat and drink, is, likewise, apt to rebel against the spirit, in an unwillingness to perform any sort of good works.

It is a common saying, that Gluttony kills off more victims than the sword ; for, through glutting themselves with meats and drinks, do many people die, who would otherwise have lived much longer, and who thus become their own destroyers : it being certain that immoderate eating and drinking breeds corrupt humours in the body, whereby diseases are engendered, that frequently make life the shorter.

Those, moreover, who eat and drink without due moderation, are themselves but caterers for worms ; since, by nourishing their body beyond what is requisite, they are preparing for them their appointed food, in like manner as poultry and oxen are fattened, so as to be, with all the greater relish, eaten up by man.

Those who live, as gluttons do, according to the desires of the flesh, live in accordance with the rules of swine, which feed at all hours, and without moderation ; insomuch that the hog is, as it were, their Father Abbot, whose Rule they observe ; whilst taverns and tippling shops are their cloisters. And, as the hog, their Abbot, wallows

in the mire, even so do they, in the uncleanness and corruption of a gluttonous excess, themselves, likewise, wallow, too.

This Tower contained nine chambers within itself, Avidity occupied the first : Voracity, the second : Daintiness, the third : Excess, the fourth : Sottish stupidity, the fifth : Inane Jocularity, the sixth : Garrulity, the seventh : Scurrility, the eighth : and personal Uncleanliness, the ninth. Whilst, up aloft, within the balustrade, Drunkenness, in company with Bacchus and Silenus, and sundry other tipplers and bibbers besides, frequently held her feasts.

The sixth Tower was held by Unchastity, whose device upon the portal was graven thus :

**ADULTERESS VILE, CORRUPTING SOUL AND
BODY.**

Unchastity is the sin, which, of all others, pleases the Devil best : and that, not only because both body and soul are, at once, defiled thereby : but also, because it is the devil's boast that he is not defiled therewith himself. For, since he is a substance purely spiritual, it is impossible for him to be corrupted by Unchastity, as a corporeal substance is. Nor even, although he have, to all appearance, at certain times assumed for purposes of false illusion, a human form, has he, on such occasions, contracted any pollution or corruption in that purely spiritual nature his own, as, by their sins of Unchastity corporeal beings do.

A foolish merchant indeed is he, who makes a bargain of which he well knows that he will one day repent : but like such is he, who, in order to gratify his passions, takes studious pains, and lays out his means, for the accomplish-

ment of his evil desires ; well knowing, at the same time, that he will afterwards repent of having taken those pains, and laid out those means, with any such object in view. Neither will that repentance of his own suffice for his quit-tance in the sight of God, unless he also do satisfactory Penance, besides.

He who is guilty of Unchastity is tormented, whilst yet he lives, with three of the torments of hell : namely, with fiery heat ; with direful stench ; and with remorse of conscience. For, with the fiercely consuming fire of concupiscence he burns : through his disgraceful sins, he is himself in evil odour ; nor is it the case with this, as with other sins, which defile but the soul : for this defiles and stains the body likewise. Nor, again, is there any sin of Unchastity ever committed without remorse of conscience, on account of the grievous offence which has thereby been given unto God.

Unchastity is the Devil's ditch, into which he causes sinners to fall : some of whom will even lend him a helping hand towards casting their own selves into it, by going with their eyes open to the very brink of that ditch, into which they well know it to be the devil's desire to cast them. This is what happens to those, who, with a too inquisitive and unguarded eye, at others gaze ; or, in suggestive allusions, or vain and worldly talk, take part ; or, in acts of undue familiarity indulge. In all such cases, therefore, it is good not to lend an ear : better, to turn the eye away : and better still, from all undue familiarities strictly to refrain. And this rule is one that applies to all, of either sex, not only in youth, but also in riper years.

In this Tower of Unchastity, there were six distinctive chambers. Of these, simple Fornication held the first:

Rape, the second: Adultery, the third: Incest the fourth: Sacrilege, the fifth: and all such sins as contravene the divinely-appointed course of nature, the sixth: whilst, up aloft, within the balustrade, Prodigality and Insolency were skipping and dancing, in disorderly manner, about.

The seventh, and last, of these Towers was held by Sloth; and on its portal was graven this device:

SLOTHFUL AND EVER-SLUMBERING
SERVANT.

Sloth is a languid¹ heaviness of soul towards those spiritual goods that set and keep man straight and square with God; in consequence of which, he neglects to render unto God the due service of his heart, his lips, and his good works.

He that would be a lover of God, must duly acknowledge Him to be his Creator, his Redeemer, and his Benefactor, in respect of all the good things which he already possesses, or newly, day by day, receives. He must, likewise, duly acknowledge himself to be a sinner, and God to be his Saviour.

The folly of those is great indeed, who, through Slothfulness, neglect, in this short lifetime here below, to heap up in store good, substantial, possessions for their own enjoyment in the life to come. But, even still greater, is the folly of those, of whom, in these days, there are so many, who are slothful in doing good, and assiduous in doing evil: for, were they but as

¹ *Sloth*, orig. "tristesse," is induced, says Cassian, by an unreasonable anxiety of mind, or despondency: it is a sort of melancholy inertness, a dulness, or tediousness, in spiritual things, arising from feebleness of will.

diligent in doing good, as they are in doing evil, true happiness would be their own.

Manifold evils originate in sloth; and two of them are extremely dangerous: the one, a procrastination in turning towards our Lord: and the other, a slothful neglect of the sacrament of confession.

These are evils which the Devil sows broadcast as widely as he can: for, through the postponement of conversion and confession, it every day comes to pass that many poor sinners die in great peril and jeopardy of their souls: it being very difficult for anyone to be able well to die after having badly lived.

Within that Tower of Sloth there were fifteen small rooms, or cells. In the first, reposed Tepidity: in the second, Disorderly Inclinations: in the third, Sluggishness:¹ in the fourth, Negligence of self and Salvation: in the fifth, Procrastination in doing what ought to be done: in the sixth, Dissoluteness: in the seventh, Faint-heartedness: in the eighth, Indevotion: in the ninth, Disrelish, or Lassitude, in the service of God: in the tenth, Wilful scorn, or weariness, of Life: in the eleventh, Desperation: in the twelfth, Instability: in the thirteenth, Fickleness: in the fourteenth, Murmuring: and in the fifteenth, Impatience. Round about this tower there was no balustrade, like that upon the others; but, above all these small cells, there was one large garret, where Indolency sat in a high-backed armchair, half-drowned in sleep.

Such, then, was the nature of the Towers of the Mansion of worldly felicity, even as we have briefly and concisely here set forth: and, as we have still to speak of

¹ *Sluggishness* consists in losing a thing from neglect. (Welsh laws.) Negligence is caused by inapplication of mind.

the local position of the Mansion, this we will also briefly do.

CHAPTER XI.

The Knight's position and general surroundings in the Mansion of worldly felicity described in the language of mediæval¹ symbolism.

FROM the top of its battlemented walls, I surveyed, and took note of, all that was comprised within the boundaries of the Mansion, as also its local position, and its general surroundings: for, it was situated in a valley² of easy inclinations, down below, in the midst of precipitous mountains³ that environed it.

On either side, these mountains abruptly raised their peaks on high: and with many tall, and great, and noble, trees⁴ were richly clothed: with Pines,⁵ for instance, and Firs,⁶ Cedars,⁷ and Cypresses:⁸ Yews,⁹

¹ The signification formerly attached to many of the symbols here employed will be found in the foot-notes: but it is left to the ingenuity of the reader to complete the interpretation of the picture for himself.

² The lower world; the "valley of tears."

³ The sublimities of this world, difficult to climb.

⁴ Earth's tall trees: "malæ voluntates." (Rab. Maur.)

⁵ *Audacity.* "The Pines audacious grow amidst the snow, and lift up their heads to heaven."

⁶ *Elevation.* The Fir was dedicated to Mars, the god of war, and of its wood *coffins* were made.

⁷ Earthly power, high position and dignity. "Fastus superbiæ."

⁸ A funereal tree, denoting mortality. (See Cauvin's "Histoire de Contes." p. 299.—A model work of Local History.)

⁹ A *poisonous* tree, sacred to "bowmen," no archer being so true in his aim as *death*.

"The sable yew tree throws its solemn shade,
O'er yon green mound in dreary loneliness,

and Hornbeams:¹ Hollies,² Junipers,³ and Turpentine:⁴ and also, with various shrubs⁵ of humbler growth, that breathed sweet incense forth.

The lower parts of these mountains were burrowing

And tells that he who there in death is laid,
While living, was the victim of distress :
His youth was folly, and his age no less,—
But let that pass,—his was the lot of all
Who seek in vanity for happiness,
And, when too late, their hours would fain recal.”

(Horsfield's Hist. of Lewes, vol. ii., p. 258.)

¹ Orig. *Haissetz*: a word unknown to lexicographers, but, in the Flemish translation, rendered “wonneboom,”—a German word, composed of “wonne,” pleasure; and “boom,” a tree: of which the English term, Hornbeam, may probably be but a corrupt form of pronunciation. In German, it is also called, “Hagebusche,” or hedge-bush, as being the plant of which, in preference to all others, the ornamental hedges,—so conspicuous a feature in pleasure gardens of old,—were formed. “Haie,” in French, signifies a hedge; and evidently enters into the composition of the word in the text, of the existence of which no other trace is, apparently, to be found: this tree being commonly denoted by the word “charme.” The Hornbeam thus signifies adornments, decorations, or worldly honours. This chapter is altogether omitted from the German translation, by Ægidius Albertini.

² *Inordinate Desire*, whose passions no disgrace could abate, no time could tire, no water quench his flames, nor terror of death amaze, never ceased to use all means possible, until turned into a *Holly Bush*, which is continually full, in this life and-world, of *com-punctions*, or sharp, pricking leaves:—the painful stings of troubled thoughts. (See Gascoigne; “Green Knight's Complaint,” p. 325.)

³ Whereof all the leaves are thorns; the fruit yields an intoxicating liquor; and the root is the food of fools. Job. xxx. 4.

⁴ Sometimes used to denote *effeminacy*. Isaiah compares to this tree, which widely extends its branches, the corruption of the Jews.

⁵ *Sycophancy* and *flattery*.

grounds, or warrens:¹ whilst, on their higher parts, dense forests grew, where numerous beasts of prey² found for themselves a lair.

The bed of this valley was, as it were, a verdant mead; carpeted over with grasses³ and flowers⁴ of many different kinds, which the earth, of itself, without human industry, naturally produced.

The Mansion was entirely surrounded with that lawn-like field: and through the same a river⁵ flowed, whose waters, reflecting the heavens above, and also the earth around, were tinted with green⁶ and blue. This river, in silence, glided on its way, gurgling softly between its banks; which densely were, themselves, beset with reeds,⁷ sedges,⁸ rushes,⁹ and other aquatic plants: in

¹ The haunts of those sordid passions wherewith men grovel after earthly goods.

² Sins of rapacity, glaring and atrocious.

³ *Grasses* that wither; *flowers* that fade.

⁴ *Violets*, orig. (here used for flowers in general), the earliest, and therefore the *senior*, flowers in the year, and consequently able, as it were, to give advice to other flowers, their juniors, were hence regarded as an emblem of *counsel*: on which account the *purple* was adopted as the colour of the magistracy, both in Religion, and in the State. (See Thos. Fuller's "Speech of Flowers.")

⁵ The course of human life:—the passing stream of the perishing generations of men:—"Our silent life runs rippling by, and glides into the silent hollows of the past."

⁶ *Green*, pleasures of this world: *blue*, hopes of the future.

⁷ Frailty, hollowness, instability.

⁸ Indiscretion.

⁹ Pliability.

the midst whereof, swans,¹ dotterels,² plovers,³ coots,⁴ and other fowl that frequent the water-side, had built for themselves their nests.

Many tall and stately trees were along this river's banks, in order fair, disposed: oaks,⁵ for instance, and beeches;⁶ ashes,⁷ and limes;⁸ elms,⁹ and planes:¹⁰

¹ "None so *proud* as the swan," says the old British Proverb.

² "A little fond bird, which helpeth the fowler to take itself, through the self-forgetfulness caused by imitation:—it being the habit of this bird to imitate what it sees."—(See Bonde, "Christian Pilgrim." Lib. ii. c. 27, fol. 66.) *Conformity* to this world.

³ The paludian bird, of anxious, lugubrious cry, solicitous for its *hidden treasures*.

⁴ Coots feed upon the weedy of the stagnant *ditch*; and are said, when closely pursued, to bury their head in the mud. The exaltations from the ditches which they haunt are said to stupify their brain, whence comes the expression, "as stupid as a coot." (Bartlett's Dict. of Americanisms.)

⁵ The Oak was sacred to Jupiter, and as such held in great veneration by the ancient druids: hence to be regarded as an emblem of false religions, also of the deeply-rooted obstinacy, or prejudice, which attends them.—The devil's coins are said, in an old proverb, to be "*leaves of the oak*," because he makes them all to look like gold.

⁶ *Prosperity*: from the smoothness of its bark, and the bright gloss upon its leaves. Beech mast is also the proper food, or "*husks*," for *swine*.

⁷ The Ash was sacred to Mars; and, as such, may be taken as an emblem of wrath; which leads to war.

⁸ *Levity*. "Light as the lynd," a common allusion, because of the lightness of this tree. (Jamieson, Etym. Dict.) Of its bark, *fetters* and *bands*, and of its buds, *bird-lime*, are all said to have been made.

⁹ *Dignity*. The elm was formerly planted at the gateway of manorial houses; where, under its shelter, applicants for favours, or justice, were accustomed to assemble, and wait until heard.

¹⁰ *False hopes*. Give only shade, no fruit: under the shape of this tree the ancients held their feasts.

willows,¹ poplars,² and bays;³ and many birds of the air, of species seldom seen elsewhere, had found upon their branches a habitation for themselves. Amongst these were pheasants,⁴ and herons; pelicans, and cranes;⁵ woodcocks,⁶ and bitterns;⁷ storks,⁸ and ravens; cormorants,⁹ turtle-doves,¹⁰ and wood pigeons; whose painted plumes, of hues diverse, upon the pointed grass around were strewn.

¹ *False promises*: as making great promise, when in bud and blossom, but bearing no fruit afterwards. (see Camer. Joach. Symb. i. 19, 38.)

² *Ostentatiousness*, and an ambition for praise.

³ *Worldly Glory*: success: emblem also of a sinful career. (Ps. xxxvii. 35.)

⁴ *Daintiness*. *Heron*: Laziness, on account of the heaviness of its flight. *Pelicans*: Worldliness.

⁵ *Injustice*. It being the habit of this bird to hop, or dance, upon one leg, to "act the crane," was blindly and obstinately to follow together with one side, sect, or faction. Thus, one who foolishly allowed himself to be deceived, or imposed upon, was formerly called "a crane." (see Cotgr. Dict.) The weighing machine, that is poised as it were, upon one support, or leg, may also on that account have been called a crane.

⁶ *Blind Stupidity*. With its eyes open, this bird allows itself to be caught in a net, called a glade, as used in England for that purpose until the close of the eighteenth century.

⁷ This bird was locally named the "Mire-drum," or the "Bull of the Bog," from the mugient noise it makes, when its head is immersed in the mire (see Richardson's Dict.): also *Stellinus*, or starry, from standing with head and neck perfectly erect, as if aspiring after the stars, yet never making any effort to reach them. (Camer. Symb.)

⁸ *Mockery*: contemptuous disregard.—*Ravens*, the bird of *carnage*.

⁹ *Avidity*, greediness.

¹⁰ *Turtle-doves*,
Wood-pigeons, } fond infatuation.

In these grounds, three sorts of butts were set. At one, the men of the long-bow drew their aim:¹ at the second, the men of the cross-bow: and at the third, the musketeers.

The walls² wherewith the Mansion was encompassed, were, as we have said, both high, and broad, and strong: and all around them, at their base, were ditches³ dug, so precipitous, and so profound, that I could not look thereon without a shudder.

The way out thereof through its hinder gate, whereby all at last must go, was exceeding strait, and full of anguish: and its name was Hopeless Despair. Whosoever, moreover, would, of his own free will, from thence depart, must along a strait and very narrow plank make good his way: and, were he falsely then to step, or but for a little space aside to turn, down into those ditches he would headlong fall, without a hope of being ever able to get himself out again.

Within the boundaries of the Mansion, between its walls and the building itself, in which were comprised the premises, chambers, rooms, and galleries, specified above, its spacious and extensive pleasure gardens⁴ lay; and, through these, full many a rill and streamlet ran, with waters more sparkling even than the beryl; and most agreeable and delightful they were to behold.

¹ "The excellent good thing, desired and sought of all men, is peace and quietness: unto which the lovers of the world also reserve all their study: but they seek a false peace, and *shoot at a wrong mark*."—(Erasm. "Handsome weapon of a Christian Knight." c. iii.) *Long-bow*, Pride. *Cross-bow*, Avarice. *Musketeers*, Sensuality.

² *Vain hopes*: impediments to well-doing.

³ "*Damnatio peccatorum*."

⁴ Sphere of self-indulgence

With beautiful shrubberies,¹ luxuriant, and green, these gardens were belted round, and also with hedges, now covered with bloom: wherein were formed fair sylvan tents, alcoves, boweries, arbours, and pavilions, of the rose trees,² bending with their flowery load; the eglantines, breathing their sweet fragrance forth; the gooseberry, and mulberry, trees; the raspberry, and elder, trees; the grape-vines, and hazel trees; which furnished thus a welcome shade³ for the damsels, and their swains, whom there I saw; some, sauntering listlessly along; others, reclining in some shady nook, or softly laid on sweet May-lily beds: others, dancing to the tune of the Virelay:⁴ others, risking their all on the hazard of a die; and others, frisking to and fro in the vagaries of hide and seek.⁵

My heart was filled with a rare delight, whilst upon all that sight I gazed.

These gardens⁶ were, moreover, subdivided, and taste-

¹ The prevailing maxims and customs of the world.

² *The Rose tree* was sacred to Venus, and denotes, when "in full bloom," superb delicacy and rich refinement, and also ephemeral beauty. The following seven plants may be understood to signify the seven capital sins.

³ *Shade*, "the accomplice of vice:"—"torpor mentis."

⁴ *Virelay*: an ancient style of French song, the first two lines of which were the chorus; and these, by being repeated at the end of each two lines, formed a sort of movable centre, round which the whole song was kept continually revolving. Its name was thus derived from "vire," to move, or veer, around. The dance set to the tune to which the words of a song of this kind were sung was also called a "virelay."

⁵ *Hide and seek*: subterfuge and evasion. (See Littré. Dict. on "coniller.")

⁶ In what here follows, the author indicates the vices that, like plants, are cultivated, and thrive, within the domain of self-indulgence.

fully parcelled out, into knots and beds, all filled with savoury herbs,¹ or with sweetly-smelling flowers; each species whereof, in order apart, had a bed for itself of its own.

Thus, in one bed, there was Sweet Marjoram;² Southern-wood,³ in another.

Lavender,⁴ in one; Rosemary,⁵ in another.

Mint,⁶ in one; Sweet Basil,⁷ in another.

¹ *Flowers*, things pleasant rather than profitable:—*Herbs*, things profitable rather than pleasant:—the first *attractive*, the second *suggestive*. (Gascoigne. Ep. to a young Gentleman. p. 7.)

² *Soft Effeminacy*. “*Mollis Amaracus*.” (Virgil.) “Comfort your senses by smelling the pleasant marjoram.” (Gasc. *ib*.)

³ A species of wormwood: Bitter remorse. “*Old man*” is its common name.

⁴ A flower consisting of one leaf, divided into two lips, which, being *silent*, have caused this flower to be regarded as an emblem of *distrustfulness*. Its name is derived from “lavare,” to wash; because written words, when washed out, are silent.

⁵ *Despair*: a sprig of this plant, given to one seeking favour, denoted a flat refusal, and dashed to the ground all hope of obtaining the object sought. (Cotgr. Dict.)

⁶ *Gluttony*. “The smell of mint,” saith Pliny, “doth stir up the mind and the taste to a greedy desire for meat.” (Gerard’s Herbal.)

⁷ *Wrath*. It was the common opinion of the ancients that this herb grew best, if sown with cursing and railing. (See Plin. xviii. 42. and xix. 36.) Poverty was frequently represented in mediæval times under the figure of a poor woman, with a pot of sweet basil at her side (Zaccane, ‘Language of Flowers’); doubtless in recollection and illustration of the passage of Holy Scripture, where it is said: “Turn not thine eyes away from the poor, for fear of *anger*; and leave not to them that ask of thee to *curse* thee behind thy back. For the prayer of him that curseth thee in the bitterness of his heart shall be heard.” (Ecclus. iv. 5, 6.)

Margarites,¹ in one ; Marigolds,² in another.
 Columbines,³ in one ; Gillow-flowers,⁴ in another.
 Poppies,⁵ in one ; Blue Corn-flowers,⁶ in another.
 Anemones,⁷ in one ; Hollyhocks,⁸ in another.
 Amaranths,⁹ in one ; Irises,¹⁰ in another.

¹ *Dissimulation ; insincerity.* Latin, "Bellis," hence the word "embellishment."

² "Soucies," orig. : *Anxieties*, which *avarice* brings.

"Semblable au pur metal que sa couleur rappelle,
 Sa fleur n'a comme lui qu'un éclat imposteur,
 Elle infecte la main qui veut s'emparer d'elle,
 Ainsi que l'or corrompt le cœur." (Zaccane, *ib.*)

³ *Fond infatuation.* This flower was so called from the resemblance of its nectaries to the heads of a cluster of pigeons, the bird sacred to Venus. Being thus a special emblem of folly, it is thought to have been the origin of the Fool's Bawble, which resembles it in shape. The play-mate of Harlequin,—the fool of the pantomime,—is therefore appropriately called his "Columbine."

⁴ *Clove Pinks : Dignity of position.*

⁵ The "cockle" of Holy Scripture : *Extravagance*, or *Prodigality*. (Zaccane, *ib.*) *Hypocrisy* has also been compared to a poppy in a cornfield.

⁶ *Blue Corn-flower : Detraction.*—"Tares and Byndes do pluck good grayne adowne." (Gasc. iv. p. 189.) "It hindereth and annoyeth the reapers by dulling and turning the edge of their sickles in reaping of corn" (Gerard's Herbal): consequently called the "Hurt-sickle."

⁷ *Wind-flowers*, said to open when the *wind* blows ; emblem of *Vain-glory*, as having no substance or stability (Camerarius Symb. II. 139) ; or of *Levity* : "sicut lætus animus quem tentationis commovet flatus." (Ps. I. 4.) This flower is also called "risée," *laughter*, or *gaiety*. (Cotgr. Dict.)

⁸ *Ambition* ; on account of the step-like arrangement of the buds and flowers upon its aspiring stem.

⁹ *Jealousy* ; (Cotgr. Dict.) called also *Floramour*. *Perversity*. (Zaccane.)

¹⁰ "Glais," from "gladius," *sword-plant*, a *rebellious spirit* : also called "Flos deliciarum," or *Flower deluce* : *i.e.*, of *Luxury*. This

Lilies,¹ in one; Pansies,² in another.

May-lilies,³ in one; Pinks,⁴ in another.

And so forth, in like manner, with respect to other kinds.

These beds were likewise so disposed, as, altogether, to form a Labyrinth: out of which, those who were once inside could not, without great difficulty, find their way.

Between and amongst these beds, many mean little alleys, and tortuous bye-paths, wound; all paved with small square tiles of different colours, representing beasts⁵ and birds,⁶ of several kinds. Here, also, was a sprinkling of fair damsels to be seen, gathering together flowerets and sprays; and fashioning them into wreaths, nosegays, and garlands; and presenting the same to their swains:⁷ or setting them as ornaments upon their own heads: or fastening them in their sashes: or binding them round their wrists, as bracelets.⁸

flower, branded upon the shoulders, was formerly a mark of a convicted rogue.

¹ *Transitory glory* of this world.

² Idle thoughts—"Love in *Idleness*," was its old English name. (Ger. Herb.)

³ "Lilies of the Valley," a term applied in French to a perfumed fop, or profligate youth: emblem of *Disorderliness*, or *Dissipation*.

⁴ "Eye-let flowers;" the lids of whose buds are, as it were, *half-closed*;— a common feature in *sleepy intemperance*:—hence Shakespeare speaks of Bacchus, as "pink-eyed" *Disdain*. (Zacccone.)

⁵ Movements of the soul, not guided by reason.

⁶ Idle words; superfluous thoughts. (Jer. v. 25-29.)

⁷ *Damsels and swains*, passions and lusts. See also p. 105.

⁸ The chains, or bonds, of inveterate habits. (Is. iii. 20.)

Games of tennis, nine-pins, and pigeon-holes,¹ were, likewise, about these gardens played: and all that would, could pass in them their time away, and enjoy themselves at their own good will and pleasure.

Inestimable indeed was the joy and delight, wherewith upon all that sight I gazed: and I thought to myself, that this must surely be one of those Elysian fields, where the poets of old were wont to imagine that the souls of the blessed find rest.

When we had feasted our eyes as long as we would, we went down from the walls into the gardens once more, where we found a banquet already prepared; and then we regaled our appetites anew: after which, Vain Glory and Ambitiousness led me to visit the stables,² whilst we awaited our supper.³ Here we saw chargers,⁴ and racers; bays,⁵ and hobbies:⁶ curtails, and palfreys:⁷ hackneys, and mules;⁸ with countless

¹ Orig. "portes et boules:" "trou-madame," (Orbigny Dict. Nat.)

"The world's the Jack: the gamesters that contend

Are Cupid, Mammon: that judicious friend

That gives the ground is Satan: and the Bowls

Are sinful thoughts: the prize, a crown for fools."

Quarles's Emblems, x. —an adaptation of the "Pia Desideria" of F. Herm. Hugo.

² An old British Proverb says: "a horse for the *lazy*: a dog for the *voluptuous*."

³ To await the return of meal-time, is a characteristic of sloth; because, whilst so occupied, a person is doing nothing. (Rab. Maur.)

⁴ *Chargers*: bold audacity.

⁵ *Blindness of Ignorance*. "Bayard" was a noted blind horse in the old romances.

⁶ *Foolish Stupidity*.

⁷ *Pusillanimity*.

⁸ *Obstinacy*.

others of every kind. The kennels and dogs therein contained we next went on to see; close along-side whereof, was placed the mew¹ in which were many birds of prey; such as falcons, and goshawks: sparrowhawks, and merlins: kites, and others, more than I could number.

A little further on, too, there was a large, brass-wire, cage, thronged with little birds² of various kinds, all darting and flitting about, and making a merry noise as they sang their songs of nature: and very pretty they were both to see and hear.

Where we had already dined, there we also supped: and the same Predominant Passion, the mother of that child who had wounded me with his dart, came to give us her company here: whilst gorgeous sideboards, glittering with gold and silver bowls, enriched with precious stones, round about us stood.

Our supper was more sumptuous than even our dinner had been: but of what it consisted, or of the order in which it was served, it would be tedious, and superfluous, here to tell.

When, at length, it was over, and the tables were shifted aside, there then followed comedies,⁴ morris-dances,⁵

¹ "A cage of unclean birds." (Apoc. xviii. 2.) Birds of the hawk tribe denote rapacity.

The falcon *clutches* its game: the goss-hawk *crushes* it: the sparrow-hawk *pounces* upon it: the kite openly *attacks* it: and the merlin slyly *surprises* it.

² Little birds. (see note p. 108. 6.)

³ *Bowls*, emblem of joy and social mirth.

⁴ *Comedies*. To "act a comedy," is to pretend to be what one is not.

⁵ *Morris*, or Moorish, dances, like "sounding brass, or tinkling

mummeries,¹ masquerades,² and such other revelries of various kinds, as are commonly to be found at great festivities and convivialities in this vain and foolish world. And, finally, to crown all, we set ourselves to dance.

When the time had arrived for us to retire to our rest, I took my leave, and bade "good night" to all assembled there; and was conducted by Voluptuous Pleasure, Disorderly Inclinations, and Licentiousness, to the promised chamber, which, as we have already said, was so luxuriously furnished and carpeted: and thither my Predominant Passion herself soon afterwards followed in our train.

CHAPTER XII.

The same position again reviewed in the clearer light of the Ten Commandments.

AS long as the Knight made that accursed Mansion of Worldly Felicity the place of his abode, hunting after the pleasures of sense wheresoever they could be found, he acted but the part of an insensate fool; dancing to every sort of tune; jumping at every sort of toy; eating and drinking without due moderation;

cymbals," "serve but for noise, and nothing else." (Butler on Human Learning. Pt. 2.)

¹ *Masquerades.* So called from Mascara, an Algerian village, denote pretence or disguise of any kind.

² *Mummeries.* From Momus, the god of Folly: denoting imposture, by means of mimicry, or counterfeit imitation: or "an affectation of being what one is not." (Dict. Nat. Becherelle.)

and in every way leading a disorderly life, like that of the Prodigal Son.

And he continued, moreover, thus to live for the space of eleven days; whereby is denoted a certain mystery, that is great indeed, but far from good. For the number, eleven, is commonly regarded as one of evil import: inasmuch as if ten be taken to signify the Ten Commandments, the number, eleven, which oversteps it, must consequently signify their transgression.

When, therefore, we say that the Knight abode in the Mansion of Worldly Felicity, seeking after the pleasures of sense, for the space of eleven days, our mystical meaning is this,—that, in the disorderly life which then he led, indulging his affections without control or self-restraint, he transgressed every single one of God's Divine Commandments.

And true indeed it is, that not only he, but all those others besides, who, like himself, live and abide in that Mansion together with Folly and Pleasure, cannot please God, because they are thus acting in contradiction to Himself, and transgressing His commandments.

A difference, however, there is, and a wide one, too, between simply passing through the Mansion of Worldly Felicity, and abiding and living therein, conformably with the customs and maxims that are its own. For, in the Mansion of Worldly Felicity do they live and abide, who seek the vain glories, the pleasures, and the sensual delights, of the world, and would gladly dwell therein for evermore, and never once leave it, so as to continue to possess its enjoyments and delights for all eternity.

Whereas, they who esteem themselves to be but pilgrims in this world, and whose hearts, desires, and affections, are set upon the other, where Jesus Christ is

reigning in His glory; and who look upon this life merely as a state of exile, from which they aspire and yearn to be delivered, that into the heavenly mansion of their Divine King they, likewise, themselves may go; although, they are, whilst in this world corporally detained, possessed of an abundance of riches and honours, they, nevertheless, make no wrongful use of those riches and honours, nor regard them as the end and happiness of their existence, but use them in accordance with the rule of reason only, as travellers and pilgrims should. Hence, they are not the subjects and servants of this world, but, of God and of Paradise. The subjects and servants of the Mansion of Worldly Felicity are, consequently, those, and those alone, who make a wrongful use of the good things of this world, and consider that happiness consists in a life of pleasure and the pursuit of sensual delights; and for these reasons it is, that, being transgressors of His Divine laws, they are objects of abomination in the sight of God.

To make this, however, the more clear and evident I will now briefly and concisely rehearse and explain the Ten Commandments themselves; thereby to show how the worldly and the voluptuous transgress the same, to the serious detriment of their own salvation.

As, then, the Ten Commandments were graven on two tables of stone, so are they also to be classified and distributed under two several heads: comprising, under the one, the first three, that enjoin and relate to the love of God, and, under the other, the remaining seven, that enjoin and relate to the love of our neighbour.

Now, it is most certain, that they who live a worldly and voluptuous life,—abiding, and wilfully continuing to abide, in the Mansion of Worldly Felicity, as subjects,

retainers, and servants thereof,—do not love God, nor their neighbour either; from whence it also certainly follows that they transgress all the Ten Commandments of the Law.

But, the better to show that such is the case, we shall here set down and explain each Commandment in its turn.

THE FIRST COMMANDMENT.

The first is this: “I am the Lord, thy God, who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before Me. Thou shalt not make to thyself any graven thing, nor the likeness of anything that is in Heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them nor serve them” (Exod. xx.).

By this first commandment we are enjoined and commanded to serve and adore one, only, true, all-good, all-mighty, all-just, and all-merciful, God, in terms so clear, that no room is left for any sort of doubt or misunderstanding upon the matter. But, when he further says: “Thou shalt not make any graven thing, nor any likeness of things that are in Heaven, or on earth,” we must not conclude that the making of all images whatsoever is simply and absolutely forbidden thereby, since Holy Scripture would, in that case, contradict itself; for, God Himself expressly commanded Moses after this to make for the Tabernacle the images of the Cherubim (Exod. xxii.). But, what is here in reality forbidden, is the making of images, in order, and to the intent, that they should be adored, as though they were instinct with some Divine power, or were themselves Divinities. To such images or idols as idolaters have worshipped, they have commonly attached this credence and belief:—falsely imagining

and reputed them to be the abode of some indwelling divinity. But, with respect to images, Christians have no such belief at all: considering them simply to be both useful and edifying, as representations and reminders of Christ, and of His Saints.

Now, in order to worship God with the adoration which is His due, we must have towards Him true faith, and hope, and charity or love. Let us, then, consider how those servants in the Mansion of Worldly Felicity,—the worldly, and the voluptuous,—fulfil this commandment; seeing that they have towards God neither any true faith, nor hope, nor love, at all.

Were they to deny such to be the fact, I would, by the clearest evidence, demonstrate to them its truth.

For, in the first place, the faith of him who says, "I have faith," and yet does not perform the works of faith, is neither living nor saving, but dead and rotten, as St. James, in the second chapter of his general epistle, says: If, moreover, they firmly believe that Hell and Paradise in fact exist, and that Hell is reserved for the voluptuous and them that love the world, and Paradise for the virtuous and them that esteem the world as nought, most foolish and insensate they show themselves to be, when, believing and knowing this to be the case, they consciously and voluntarily, for the sake of their present sensual delights, deprive themselves of Paradise, and suffer themselves to fall into the fathomless depths of Hell. Hence, that they have within them no living, or saving, Faith, it is easy enough to perceive.

I forbear to say how often it comes to pass that, in order to obtain some great wealth and honours in this world, or the gratification of their worse than senseless desires, the worldly and the voluptuous betake them-

selves to fortune-tellers, or spirit-rappers, as their oracles ; or even enter into some infamous bargain with the devil himself: which is an act of idolatry, the most detestable of all.

That they have not any true Hope in God is also plain to be seen. For, what could the worldly and the voluptuous, who seek after the world and its sensual delights, possibly expect for themselves from God, but torment and everlasting death ; since, as St. Paul expressly says, "the wages of sin is death" (Romans vi.). And indeed, we do most commonly see that the worldly put their trust and hope in their riches, power, rank, authority, relatives, and friends, rather than in God. Hence, it plainly enough appears that such hope as they have is false.¹

With respect to their love of God ; Jesus Christ, as we know, said to His disciples: "If ye love Me, keep My Commandments. He that hath My Commandments, and keepeth them, he it is that loveth Me" (John xiv.). But, since, in seeking after the objects of their ambitious and sensual desires, the worldly and the voluptuous not only do not keep, but act in direct contradiction to, the Commandments of Christ, it is plain that for Christ Himself they have no love.

Hence, we may clearly see that the voluptuous, and all those others besides, who abide, like themselves, in the Mansion of Worldly Felicity, baptized although they be, do, nevertheless, by the impurity and disorderliness of the lives they lead, transgress the First Commandment of God's holy Law.

¹ A false hope is one for which there is no true foundation, and which produces the expectation of what will not come to pass. Lafaye. Dict. Syn.

THE SECOND COMMANDMENT.

"Thou shalt not take the Name of the Lord thy God in vain."¹ This commandment is transgressed, in the first place, by those heretics who, either to invent excuses for their own sensual, self-indulgent, and evil, lives, or to bolster up their false tenets and opinions, corrupt and pervert the sense of Holy Scripture.

In the second place, by all those unfaithful Christians, who rashly presume to break and falsify the faith and promise whereby, in their Baptism, they swore to Jesus Christ that they then renounced Satan and all his pomps for evermore: whereas, forsaking the Lord God, and His Holy Law, they now make their sensual pleasures, and the pomps of the devil, the special objects of their pursuit.

In the third place, by all such members of the

¹ To take an oath which is not strictly necessary, and prescribed by lawful authority, is to "take God's name in vain." To take an oath which involves an obligation to do acts unlawful in themselves, if so required, is also heinously profane. Hence, all oaths of affiliation or adhesion to secret societies are formal transgressions of this commandment: for they are neither prescribed by any lawful authority, nor are they in any wise necessary. If the objects in view are salutary and beneficial, the obligation to promote them is already in force under the sanction of a higher law: whereas, should such objects be pernicious in their nature or effects, an oath taken in God's Name to promote them is manifestly a still more grievous sin. Consequently, so long as those who have taken any such oaths, whether unnecessary, or profane, hold themselves bound thereby, or impenitently refuse to abjure the same, they continue to be in a state of habitual disobedience to this commandment; and thus render themselves, whilst they remain impenitent, incapable of receiving Absolution; as the Church, in her charity, never fails to remind them.

Religious Orders, as may be unfaithful to the vows of their holy profession.

In the fourth place, and in a proper sense, this commandment is transgressed by those, who, without good and lawful reason, profanely, or lightly, swear, either by the Name of God Himself, or by that of any of His Saints, or by any other creature whatsoever that He has made.

As, in the fifth and last place, it also is by those who are guilty of perjury, or blasphemy.

We may now, therefore, see for ourselves, how such as esteem their happiness to lie in the service of the world transgress this commandment ; when, in all their discourse, they have so glibly and continually on the tip of their tongue, either the Blood, or the Wounds, or the Death, or the Body, or the Name, of God : profanely making use thereof, as they pretend to say, in order to embellish the language they employ.

THE THIRD COMMANDMENT.

“Remember that thou keep holy the Sabbath day.” In its proper sense, this word, “Sabbath,” signifies Rest : and the seventh day of the week, which we now call Saturday, was so termed by the Jews, because on that day God ceased from creating new species of creatures, as though He were then taking rest.

Not indeed that He was wearied, or had undergone any toil, in creating the world : for, by His word and Will alone, without any trouble or toil to Himself, did God create the same : but Holy Scripture, when speaking of His cessation from creating new species of creatures, in condescension to the blindness of our intelligence, calls it God’s rest.

To sanctify the Sabbath is, therefore, simply, to cease

from doing evil, and, in God, and together with God, in a holy way to rest: which is, indeed, what the Christian ought at all times to do.

But since, in accordance with the general usage of the Church, the sanctification of the Sabbath more precisely consists in the religious celebration and observance of the Lord's day, and of the other festivals prescribed as days of obligation, we are consequently required to hold ourselves perfectly disengaged from all other occupations upon those days, so as to be at liberty for the service of God; and hence, to abstain, not only from all such things as are sinful, but from all unnecessary manual labour, besides.

In the Mansion of Worldly Felicity, however, the very contrary to this is what takes place. For, when do the voluptuous, and the other servants of this world, more assiduously devote themselves to the service of their passions, than they do upon Sundays, and other Festivals of the Church, when taverns and houses of ill-fame are the places of their resort; and drunkenness, together with other disorderly conduct, is the general result: whereby it comes to pass that God is more grievously provoked on Festivals set apart for His service than even on the ordinary working days of the week. Such, therefore, being the case, it plainly enough appears that the worldly and the voluptuous are transgressors of this Commandment.

THE FOURTH COMMANDMENT.

“Honour thy father and thy mother, that thou mayest be long-lived upon the land, which the Lord thy God shall give thee.” The honour that is due from children to their parents consists principally in three points:—

namely, in affection, in reverence, and in acts, or deeds.

And, first, in affection, that is to say, in filial love: for it is the bounden duty of children to love their parents heartily, and to wish and desire their good, and to pray for them, besides.

In the second place, it is their duty to honour them by outward signs, and thus to show their reverence towards them by visible tokens of respect:—as, for instance, by rising up at their approach;—by addressing them with all modesty of manner;—and by answering them with humility and meekness.

In the third place, it is their duty to honour them by obeying them in all that is lawful and right;—by assisting them in all their needs;—and by supporting, serving, and ministering to, them in their old age.

By those, however, who seek after the degrading pleasures of sense, the very contrary to all this is done: for, by their profligate and disorderly lives, they dishonour their parents and family: and are even impatient for their parents to die, so as to obtain for themselves the possession of their worldly goods.

How often, too, does it not happen that, in order to indulge their sensual desires, or their thirst for intoxicating drinks, they either rob their parents of property which is actually their own, or deprive them of the succour which they might justly expect to receive at their hands.

Remonstrances from their father, or their mother, they will not accept, nor so much as endure; insulting towards them as their own language may be.

If their parents be poor, they are ashamed to acknowledge them, or to sit down to partake of their frugal meal,

when, through their own ambitiousness, they have raised themselves up to some position of dignity or authority in the world.

And, because of the irreverence to their parents, which in ways like these they show, they frequently come to a bad end in this world, and shut themselves out from true and eternal felicity in the other.

THE FIFTH COMMANDMENT.

“Thou shalt not kill,”—either thyself or thy neighbour:—as is here to be understood.

By this Commandment three kinds of murder are forbidden: the one being that of the body, which in this world is frequent and common enough; and under which are comprised all those outrageous acts that may be openly committed against our neighbour by striking, wounding, maiming, threatening, or cursing, him; and so forth.

But there are also two other kinds of murder, which are of a spiritual nature:—the one being such as is committed by hatred; and the other, by detraction.¹ To these, we may, moreover, add a third, which is committed by scandal.

Now if we carefully consider the matter, we shall see that this commandment is transgressed by the worldly and the voluptuous in many different ways.

For, how frequent are the wars, the murders, and the massacres, which ensue from an ambitious and inordinate desire to obtain empire and dominion over others in the world! How many are the homicides, the brawls, and

¹ *Detraction* is committed by speaking to the disparagement of another's reputation, when that which is said is true. It is *Calumny*, when that which is so said is false. *Scandal* is committed by wilfully placing, or leaving, temptations to sin in the way of others.

contentions, that arise amongst the intemperate and profligate, and those who pander to their vices! How many murders, too, have there been committed, and duels fought, of which some discreditable intrigue was the origin!

And, even if we assume that the voluptuous neither murders his neighbour, nor resorts to any act of open violence against him, he, still, cannot gratify his passions and lusts without murdering his own soul, and also that of any such as may haply participate with him in his sin. For, most certain it is, that he who commits an act of unchastity, commits a mortal sin; and also, that he who commits a mortal sin murders his soul, because he thereby deprives it of the grace of God, which is the true life of every reasonable soul. That he also murders his body, experience proves by the manifold instances of death that result, not only from intemperate eating and drinking, but from those terrible and loathsome maladies besides, to which, as is well known, sins of unchastity give rise.

THE SIXTH COMMANDMENT.

“Thou shalt not commit adultery:”—which, in Latin, is thus expressed: “Non Mœchaberis.”

Now, this Latin verb, “Mœchor,” is not to be taken as though it were limited to that species of adultery which, when committed by persons bound by an existing nuptial tie, is properly so termed; but as including every sort of sin that can fall under the denomination of impurity, or unchastity.

By this commandment is therefore, in accordance with the teaching of St. Augustine, forbidden all unlawful

knowledge of another, on the part of persons, of either sex ; and, in general, every unlawful usage of the natural members of the body.

Of sins of unchastity there are consequently several species and degrees :—the first of which is that committed by those, who are neither bound by the nuptial tie, nor in any way related to each other.

Of the second degree, is the sin committed by such as may lead another, previously innocent thereof, astray.

Of the third degree, which is also more grievous than either of the foregoing, is adultery, committed in violation of the nuptial tie.

Of the fourth degree, is any sin of unchastity committed between those who are, either by consanguinity, or affinity,¹ related to each other within the prohibited degrees ; the grievousness of the same being always in proportion to the nearness of the consanguinity that exists.

Of the fifth degree, is any sin committed by those who thereby violate either the solemn vow of chastity, as made on their admission to the Religious state, or the promise of celibacy, as made by those who receive Holy Orders.

Other sins of unchastity, moreover, there, are which likewise have their several subdivisions and ramifications but of which, offensive to all pious Christians as the subject is, I must here forbear to speak.

Neither need we dwell upon it in order here to prove that the voluptuous transgress this commandment, seeing that all sins against Chastity are directly contrary there-

¹ To this point attention is especially called in the publications of Banns of marriage.

to, and that the voluptuous esteem their own happiness to lie in that which is its formal transgression.

THE SEVENTH COMMANDMENT.

“Thou shalt not steal;” that is to say, thou shalt not unlawfully usurp, nor lay violent hands upon, the goods that belong to another; for, it is certain that God, when he forbids the act of stealing, which is simple theft, does not permit the more grievous sin of rapine.

This commandment may, therefore, be transgressed in many different ways: as, first, by the secret and furtive purloining of what belongs to another; which is properly termed, stealing.

Secondly, by laying violent hands upon, and seizing against his will, what belongs to another; which is termed, rapine.

Thirdly, by selling, or buying, things of a spiritual nature, or such as are annexed thereto; which is also termed, simony.

Fourthly, by laying violent hands upon, or taking away by force, that which belongs to the Church, or, rather, to God Himself, as having been consecrated and dedicated to His service in the Church; which is properly termed sacrilege.

And, in general, he that causes any notable damage to another, or to his personal or real estate, transgresses this commandment.

All those, moreover, whom we have named above, are strictly bound to make restitution.

Let us, then, here consider in how many ways the avaricious and covetous men of the world transgress this commandment.

Of collectors, treasurers, and other officials, to whose

hands is entrusted the management of public or corporate funds, I forbear to speak.

Others, who, for their private advantage, sell or buy the dignities or benefices of the Church, as if they were chaffering for so many oxen or calves in the market, I pass over in silence, too.

Of those amongst the voluptuous alone I speak, who resort to acts of dishonesty, in order to obtain the means they require for the enjoyment of their sensual pleasures and delights.

It is, yet furthermore, to be observed, that whosoever appropriates the person of another to himself, unless it be in lawful wedlock, is regarded in God's sight as a thief: for he has no right, excepting in the married state, to the possession of any such property at all.

THE EIGHTH COMMANDMENT.

"Thou shalt not bear false witness against thy neighbour."

By this commandment, as St. Augustine says, is forbidden every sin of untruthfulness and falsehood; and, more especially, such as is pernicious in its effects: even as we find it interpreted by God Himself in the Book of Leviticus, where He says: "You shall not lie: neither shall any man deceive his neighbour."

A false witness is, indeed, in all cases, a liar, and commits a grievous mortal sin:—first, against God, by taking His name in vain;—secondly, against the judge, by deceiving him, and causing him to pronounce a false sentence and judgment; and thirdly,

against his innocent neighbour, to whom he does a grievous wrong.

Now, of lies there are three principal kinds.

The one is termed "pernicious;" because, whilst it can do no good, it may do some harm, grievous, or otherwise, as the case may be. If it be of a nature to cause any considerable damage to another, it is a mortal sin; and it is one of a most grievous kind if it be committed against the Faith; as it is by those disseminators of heresy who pervert the true sense of Holy Scripture by false interpretations of their own.

Another kind of lie is termed "officious;" and this, whilst it does no harm, may do some good. Thus, for example; if a person, aware of some one bent on doing another a grievous moral injury, were to be asked, whether the intended victim had passed by; and then, through a desire to prevent the mischief, to reply in a manner at variance with the truth, the falsehood thus told would not, in the opinion of the Divines of the Church, be of a grievous kind, though still a venial sin.

The third kind of lie, termed "jocular," is such as can do neither good nor harm. Thus, for instance; if, without giving utterance to any improprieties or detractions, but merely to provoke a laugh amongst present company, a person were to relate some droll story about what in fact had never occurred, the lie thus told is also a venial sin.

To be perfect, however, as a disciple of Christ, it is necessary carefully to abstain from every kind of falsehood, be it what it may.

It must also be observed, that to say what is false, either for our own benefit, or for that of another, is

never excusable, when the lie thus told would be injurious to others; so as to become a mortal sin.

Neither, again, is it allowable for a person under examination in a Court of Justice, and sworn to speak the truth, to say that which is false, through a fear of taking another's good name away, or even to save his own life: for, far better were it to die in confessing the truth, than to live through telling some pernicious lie.

It must yet further be observed that those who do not speak in accordance with truth, are not all therefore, necessarily, liars: but that they alone are such who assert to be true what they know to be false, with the intention of misleading or deceiving others thereby. From whence it follows, that, although, in the works of some of the Divines of Holy Church certain statements may be found that are far from being true, they ought not themselves on that account to be regarded as liars: because they set such statements down in writing, not with any consciousness of error, nor in order to mislead and deceive others thereby, but merely through ignorance, or inadvertence, and under the supposition that what they so stated was true. Whereas, those who per-versely teach what they well know to be contrary to the common, universal, Faith of the Catholic Church, or, in the interests of heresy, persist in the reiteration of statements clearly proved to be false, and in the wilful misrepresentation of facts wherewith the Church is concerned, are justly to be called, as they truly are, most pernicious liars.

Now, if we give to all this but a moment's consideration, we shall clearly see that the worldly are perfect adepts in the art of lying: pretending as they do, to be that which they are not, and not to be that which they are;—ever given to flatteries, bowings, and greetings,

and eager to obtain for themselves, at the cost of truth and sincerity, the smiles and the favours of others. Whilst, as for the voluptuous, their very stock-in-trade consists of lies : for, by means of false promises and pretences it is that they succeed in deceiving and leading astray those whom, first, they make their victims, and then afterwards leave to shift for themselves as best they can, while branding them with all the bad names they can think of, besides.

THE NINTH COMMANDMENT.

“Thou shalt not covet thy neighbour’s wife.”¹

That we may understand this, and the following commandment, aright, we must here explain what “covetousness” is.

“Covetousness” then, in so far as our present purpose is concerned, is a passion of the sensual appetite whereby we desire and crave for things that please and gratify the senses.

¹ This Commandment is the complement of the sixth, as the following also is of the seventh : and they are equally distinct the one from the other, both in their scope and their application. They have, nevertheless, been unwarrantably clubbed and huddled up together by those who, in order to foster a prejudice, and to create a misunderstanding, as to the lawful use of images and pictures, and the relative honour shown to them by Catholics, proceeded arbitrarily to split up the First Commandment into two, and thus drove themselves into the necessity of crowding these two last Commandments of the Decalogue into one. Neither were they satisfied, in the former case, with leaving the terms of the Divine injunction intact, but perverted the words, “thou shalt not adore nor serve them,” into “thou shalt not bow down unto them, nor worship them.” Hence, in place of the Divine precepts have been here substituted in their Catechisms the misleading prescriptions of men. The Author’s explanation in the text sufficiently defines the Catholic doctrine upon the point ;—
see p. 114.

"Covetousness," however, or concupiscence, is of a twofold nature, as St. John, in his first general epistle, observes: for he says that there is a "concupiscence of the flesh," and also a "concupiscence of the eyes."

The "concupiscence of the flesh" is a sensual appetite whereby we covet and desire all that by the tasting, the hearing, the smelling, or the touching, can give delight to the members of the body; as all carnal pleasures and delectations do. The "concupiscence of the eyes" is a sensual appetite whereby we covet the temporal goods of this world, and the possession and enjoyment thereof.

The concupiscence of the flesh is, therefore, what is forbidden by this ninth commandment; as is the concupiscence of the eyes, by that which follows.

Hence, by this ninth commandment is, in the first place, forbidden all yielding to the desire of any sin of unchastity with the deliberate consent of the will.

And, in the second place, not only is all yielding with the deliberate consent of the will to any such desires hereby forbidden, but also, the inward delighting, either in the thought of any such sin, or in any disorderly emotion of our lower nature, that might, haply, tend towards it.

In the third place, and comprehensively, are hereby forbidden, all devices and expedients that may tend, or are designed, to excite the amorous passions of another: such, for instance, as letters, or messages; promises, or threats; presents, flatteries, or false pretences; or any such style of dress or personal adornment as may suggest or excite impure thoughts or desires.

By this commandment are likewise forbidden, not merely all such outward manifestations of unchaste desire, as furtive glances, significant gestures, indiscreet

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familiarities, and suggestive discourses, but also the inward desire itself whereby these or any such sort of things are with the deliberate consent of the will either coveted or craved.

It is therefore easy enough to see how this commandment is transgressed by the votaries of voluptuous pleasure, whose sensual appetites reign over them so supreme, that they fret and repine and esteem themselves unhappy, if the gratification of their passions be denied them; and happy, on the contrary, if they are able to indulge them.

THE TENTH COMMANDMENT.

“Thou shalt not covet thy neighbour’s house, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is his.”

By the seventh commandment is forbidden the actual stealing and purloining of that which belongs to another.

By this we are forbidden inwardly to hanker, with the deliberate assent of the will, after the goods of another, or covetously to desire the same; provided always that the goods in question are by just rights that other’s own.

This, however, is what the worldly, the ambitious, the avaricious, and the voluptuous, very commonly do: for they are never contented with their own state and lot; but, in their eagerness to become rich, and in a perverse desire to do as they please in this world, they are everlastingly coveting after the goods of others; so that the death of their own parents they will even impatiently await, in order to succeed to the inheritance of their goods and chattels.

From what has been said above, it must now, I think, be clearly seen, that the voluptuous, and all those others besides, who abide, like themselves, in the Mansion of

Worldly Felicity, transgress every single one of the Ten Commandments of the Law; which is what we had to prove.

Let us, then, next proceed to hear the Knight's account of what he did, and of what befel him, when he had made the Mansion of Worldly Felicity his abiding place for the space of eleven days.

CHAPTER XIII.

How the Knight now finds himself set fast in the midst of a miry slough.

WHEN, then, I had sojourned in that Mansion of Malediction for the space of eleven days, and transgressed all the commandments of God by the disorderly life, more like a brute beast's than a man's, which I led therein, the thought came into my head that abroad I would go and seek out some diversion for myself amongst the warrens and forests which round about it stood.

Not that I then had the slightest intention of departing from Vanity once for all; nor yet was sated with sensual delights: I merely felt wearied, and somewhat out of health, through faring too sumptuously every day, and living for sensual indulgence alone. For, let the delight be what it may, which the worldly and the voluptuous find in pampering their palate with meats and drinks, in making life one merry dance, in perpetually flitting from pleasure to pleasure, in rejoicing in all the gay triumphs of youth, and in following the bent of their passions and lusts, they cannot, for any length of time, continue so to do, unless they intersperse that course of life with certain intervals for repose, where-

by they are compelled from time to time, whether they will or no, to break off, as it were, in the very middle of their game,—not because they are sated with their sensual delights, nor because they are deliberately intending to take a final leave thereof; but merely as thinking that, after a pause, they will then be enabled, with the greater enjoyment, to recommence their career of pleasure anew.

Being, therefore, wearied of too sumptuous a daily fare, and of leading such a life as was then my own, I called my Directress, Folly, in, and acquainted her that forth I would go some diversion to seek, and also a fresher air to breathe, amidst the warrens and forests around.

That wish and intention of mine she at once communicated to Voluptuous Pleasure; who promised that together with her daughters she would bear me company, and that out to hunt we all should go, and give chase to some noble deer.

Right well was I pleased with that reply: and all my habits to myself I took, and promptly put them on; but my armour I laid aside in store.

On my shoulder I slung a huntsman's horn: and, in my helmet's place, upon my head I set a full-plumed hat, called *Levity*, which the damsel, *Insolency*, had already bestowed upon me, as a gift of her own.

Then they brought out for me *Temerity*, my steed; and up to my saddle I leapt once more; whilst Voluptuous Pleasure took one of her hobbies; Folly, her genet; and each of the others, a palfrey. A gang of marauding huntsmen¹ together with us came, holding sharply-pointed

¹ Literally, *poachers*: a term full of significance here.

spears in their hands: and a rare lot of dogs, all eager for the chase, they likewise brought along. Amongst these were buckhounds, and bloodhounds; setters and lurchers; mastiffs, bull-dogs,¹ and curs. And then, hueing and crying and winding our horns, and the dogs, open-mouthed, all baying² aloud; with a mighty bravado and show of parade, from the Mansion itself we sallied forth, and up towards the high-lands went, drawing nigh to the warrens and forests thereon.

When, at length, we had come to that height on the mountain, at which I was minded to hunt for my game, I sharply faced my horse about, that I might at my leisure deliberately contemplate, and pass in review,³ the

¹ By these "dogs" are clearly signified the dispositions, or modes of action, with which "fools" are wont to engage in the pursuit of worldly honours and dignities, here denoted by the Hart, or Stag, than which, as an old British proverb says, "there is nothing nobler." This pursuit, however, foolish as it is, is not of so low and degraded a nature as that of mere sensual delights; and consequently, it was a step higher for the Knight, in the first instance, to attain; as is here in the Allegory shown. What the qualities precisely were which these dogs respectively denoted is not so easy to be gathered from the works that treat of the mysteries of Mediæval symbolism: but it should not be forgotten that the idea which the Author intended here to convey is that of a hunting expedition, organized by *fools*, with a foolish object also in view, over which an air of ridicule is consequently thrown in the selection of the dogs they are supposed to have employed.

² *Baying of dogs*, signifies false hopes. Cotgr. Dict.

³ This is the turning point of the whole, wherein it is shown, how, through serious reflection and undisturbed consideration, the mind obtains a clear perception of the worthlessness and nothingness of the imposing fabric of all this world's possessions, honours, and delights: the whole scene reminding us of those words in Holy Scripture: "Behold I will allure her, and will lead her into the *wilderness*: and I will speak to her heart." Hos. ii. 14.

Mansion of Worldly Felicity, which, as we have already said, was seated in a valley down below, with towering cliffs on either side thereof.

Now, whilst I was gazing upon that Mansion, and contemplating the same with a great admiration and delight, and Folly, Voluptuous Pleasure, and her daughters, were all of them close at my side, a mighty whirlwind suddenly arose, and, together with that whirlwind, a great and terrible earthquake, insomuch that the Mansion was utterly and instantaneously overthrown: and the earth, at the same time, being riven asunder, the whole of that fabric, together with all them that were in it, was, although not without great lamentations and many heart-rending cries, engulfed and swallowed up.

Then, Voluptuous Pleasure, and her daughters, dogs, and huntsmen, and those fair warrens, forests, fields, and gardens, all consequently vanished, in a moment, into nothingness themselves: and even as a handful of vapour or smoke, when dispersed by the wind, so did they also, in like manner, disappear: nor was there aught but Folly left remaining with me for my own.

But, when the ground had thus been rent asunder, and that Mansion swallowed up, there issued forth from out of that ground an odour and exhalation more offensive and pestiferous than I could say. Neither did I find myself to be upon a mountain's side, nor with any fair-seeming forests nigh, but in the midst of a most malodorous slough, up to the loins in filthy mire; wherein there was nought besides but adders and vipers, frogs and toads, serpents, scorpions, lizards, and venomous reptiles of all other kinds.

And what condition, think you, then was mine, and what the countenance which then I wore, when I found

myself set fast in that offensive slough, and so cruelly deceived and misled?

I was, in good truth, like one overwhelmed with despair; and, astounded as I was, with consternation and dismay, speechless and aghast I long remained, not knowing whether I were alive or dead.

But when I had come to myself again, and perceived the miserable state and piteous plight that was then my own, I began to bewail myself bitterly; to cry out aloud, to make moan, and to weep; and, in the greatness of my distress, to pluck out my beard, and the hair of my head. I wrung my hands: I beat my breast: and, after a long series of heart-rending and bewildered lamentations and regrets, I exclaimed: "O thou unhappy, thou miserable, scapegrace! Worse than any fool that thou art! Where dost thou find thyself now? Where is thy beautiful Mansion of Felicity? Where are all its riches and treasures? Where are its fine and richly-furnished chambers? Where are its dainty meats, and its delicious wines, with which thou wert wont thy very eyes to regale? Where are all those other good things besides, which thou hast, for these many days past, mis-used? Where is that imperious passion of thine own, that once reigned so predominant? Where are her handmaids, so fair, and so sprightly? Where is Voluptuous Pleasure herself, and where are her daughters?

"O most miserable man alive! How wofully hast thou been imposed upon! How completely hast thou been misled! Happy in that Mansion thou didst esteem thyself to be; but misery instead of happiness, and vanity instead of felicity, thou hast found for thyself therein! Enchanted indeed, thou wast, poor wretch, when thou thoughtest thyself happy there to be, where

thou hadst the unhappiness of judging to be felicity that which was but vanity itself!"

Then, turning towards Folly, my counsellor, and directress, who alone now remained along with me for my own, in the fierceness of my indignation I reproached her, and said: "O, thou beldam, false and detestable! Thou cruel fool-maker of the human race, who to all that is vile and iniquitous art the sure decoy! Is this, then, the happiness that I ought to have found? Is this the place of felicity whither thou oughtest to have brought me? Woe is me for the hour when first I set mine eyes upon thee, and met thee with a cordial greeting! Woe is me for the day when first I took thee into my house, and lent to thy counsels a willing ear! Is this, then, the way in which thou dost govern mankind, thou sorceress of destruction? Is this, then, the end unto which thou dost lead them astray, thou oracle of falsehood and deceit? Where is the felicity, of which thou gavest me the promise? Where is the happiness, which ought now to have been my own?"

"Misgivings, indeed, I had, and great ones too, whilst on our way I heard thee tell of thine atrocious acts and achievements in the past, that neither thy counsels, nor that journey of mine, would lead me to any good end.

"But woe, alas, is me! Charmed and enchanted, as I was, by thy deceptive blandishments and seductive words, I could not, had I even wished it never so much, have disengaged myself from thee; so deeply was I sunk and plunged into the benighted depths of Ignorance, and so habitually was I accustomed to listen to thy pernicious counsels!"

Now, whilst I was thus bewailing and bemoaning myself in her sight, the vile wretch began loudly to laugh

me to scorn; and then thrust forth, in sheer despite, her false malignant tongue.

Thereupon, my indignation burnt within me yet more fiercely than before: and right gladly would I have drawn my sword to smite,—nay to slay her on the spot,—had I been able so to do: but, do what I would, I could not draw it forth.

When, therefore, I perceived that this was so, I gave my horse the spur, to force him out of that slough to get, and likewise to drag me, too: but it was all to no avail; for no such power had he.

Within my heart, in truth, there still remained a great presumptuous pride:—in thinking, as I did, that, of my own inherent powers and strength, without the assistance of Divine Grace, I could extricate myself from that offensive slough of worldliness and sins, wherein I was then set fast: a thing which could not by any means be done.

For he that once has fallen into the mire of sin and sensual indulgence will remain therein for a hundred thousand years, and longer too, before he can get out of it again, unless God, of His infinite goodness, send down upon him His Grace, in order to draw him out of it thereby.

CHAPTER XIV.

The Author then makes this moving appeal.

O THOU impure, thou treacherous, thou mendacious, world! Thou crafty misleader, and deceiver! Whose implements are fraud, and sophistry, flattery and misrepresentation! Who hast the face of

an angel; but, like dragon, or cockatrice, in thy tail a sting! Who dost perfidiously promise to thy servants and friends that which thou neither intendest nor art able to give them, namely, felicity, peace, rest, assuredness, and benediction! Who dost, on the contrary, maltreat them cruelly; and, givest them vanity, instead of felicity; war, instead of peace; toil, instead of rest; despair, instead of assuredness; and malediction, instead of benediction! And that thou mayest the more cunningly and imperceptibly administer thy poison, thou dost slightly overspread the same with the honey of sensual pleasures and false delights!

O ye foolish votaries of this world, and lovers of its pleasures impure, how is it that ye allow yourselves to be so much deceived? How is it that ye flee not, with a courser's speed, and as a ship with sails full spread, from this accursed world, and from its concupiscences that lead but to perdition? How is it that ye are so foolish as to believe so notorious a liar? How is it that ye do yourselves so great a wrong, as to take so cruel a misleader for your guide? How is it that ye are so bereft of sense, as to choose so ruthless a murderer for your friend?

Purge your minds once more, I beseech you, at least in some degree, from false opinions, and erroneous views, vain and worthless as they are; and consider with attention, and with a true and faithful eye, what the sum and substance is of all that this world has to offer. This do; and then you will clearly perceive that the goods, the sensualities, and the pleasures, of this world, are mingled with far more of the bitter than the sweet: and you will also acknowledge, that, in seeking after the world, you are foolish rather than wise, and unhappy rather than happy.

Let us betake ourselves to that great and well-beloved Remembrancer of our Lord, St. John the Evangelist, and ask him to tell us wherein it is that worldly felicity consists; and also, wherein, and wherefore, it is that the worldly consider and esteem themselves to be happy; and furthermore, whether they continue to enjoy that felicity of their own for any great length of time?

Tell us, then, O Holy Apostle of Christ! Tell us, O penman inspired of the King Divine, who dost, like an eagle, soar aloft, high above all the other fowls of the air! Tell us, O most learned Divine, tell us, we pray, wherein doth worldly felicity consist? "All that is in the world," he solemnly replies, "is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride, and pomp, and circumstance of life; which is not of the Father, but is of the world; and the world passeth away, and the concupiscence thereof: but he that doth the will of God abideth for ever" (I John ii).

Is that, then, what ye hear him say, O ye foolish votaries of this world, and slaves of Voluptuous Delights? Give ear thereto, and mark ye well his words;—for with great precision do they show wherein your whole felicity consists; and also how vain and condemnable it is.

Let us, then, attentively consider these words, and understand what it is that the holy apostle says.

In the first place, let us enquire what it is that he means, when thus he speaks of the "world."

By "the world," he certainly does not intend us here to understand the sky, the earth, the moon, and the stars: but (as St. Augustine and also the ordinary gloss upon the passage explain it), men of a worldly mind, and such as love the world;—such, that is to say, as

prefer the goods that are seen, to the goods that are not seen; the flesh to the spirit; and Satan to Jesus Christ:—even as in speaking of a house, we call it good or bad, accordingly as those who live therein may be good or bad themselves.

Now, St. John here says that the Paradise and felicity of the worldly-minded, and of them that love the world, consists, principally, in three things:—namely, “in the concupiscence of the flesh, in the concupiscence of the eyes, and in the pride, and pomp, and circumstance of life.” Behold, then, the Paradise of the worldly! Behold, the felicity of the voluptuous:—namely, sensuality, avarice, and pride!

Let us, however, next enquire from whence it is that this felicity comes; and where it takes its rise and origin. “It is not,” he says, “of the Father:”—in other words, it is not of God. Of whom, then, is it? It is “of the world:”—that is to say, of the badly-disposed will of them that love the world. For, inasmuch as from God come all things good, but concupiscence and pride come not from Him, it follows that these are evil things, and that from the badly-disposed will of the Devil and man they come; and consequently, that the felicity of the world, consisting, as it does, in concupiscence and pride, is also an evil thing, and that from God it does not come.

What the end of this worldly felicity is, he then goes on to state, when in his concluding words he says: “The world passeth away, and the concupiscence thereof.” That is to say, the worldly, and the sensual, pass away and die; and, after death, they go from their vain and temporal felicity here, into pain and torment for evermore: and so their felicity turns into misery, and their pleasures into pains: “but he that doeth the will of God

abideth for ever." Now the man that doeth the will of God is he that contemns the concupiscences of the world: and he that is such, and perseveres unto the end in being such, will abide with God in Paradise for evermore, and live in perpetual glory.

And now, let us see, O ye poor, besotted, and unhappy, votaries of this world, what delights and pleasures in these three things,—the concupiscence of the flesh, the concupiscence of the eyes, and your own proud conceits, pomposities, and ambitions,—you can enjoy and find;—it being in those three points alone, that your whole paradise consists.

Let us, in the first place, speak of the "concupiscence of the flesh," which consists, principally, in the cravings of the palate, and also in those of the passions. If we closely look into the matter, we shall certainly find that in this concupiscence of the flesh, there is a far greater proportion of aloes than honey.

Remorse of conscience,—that inseparable companion of sin,—I leave for the moment aside. Of the enmity of God, which the voluptuous necessarily incur, I now say never a word. Nor yet do I speak of that eternal punishment which is reserved for their wages hereafter. But, what a multitude of evils, even in this present world, does not this concupiscence of the flesh bring along in its train!

For, in the first place, of eating and drinking without due moderation, for the mere satisfaction of the sensual appetite, are not fever and headache the natural and immediate result? To these, in course of time, a dulness of understanding and loss of memory succeeds: a bad reputation is acquired; the health becomes impaired; the stomach refuses to retain its food; the digestion is ruined;

the intestines are racked with torturing pains; and the limbs themselves grow tremulous and infirm.

And if, in the second place, we further consider those cravings of the passions, in the indulgence of which the voluptuous chiefly delight, what terrible pains, vexations, torments, and anguish, have they not to undergo before they can make such enjoyments their own! How frequently are they not brought thereby to loathe their food, to forego their sleep, and thus to lose their health, and their very life itself at last!

Or if they can obtain those pleasures and delights without having first to encounter the pains and sufferings alluded to above, they can scarcely escape from being involved thereby in much idle expenditure and lavish extravagance. For, the gratifications of the passions, like those of the palate, very commonly engender poverty; and this, too, is a burthen most oppressive and painful to bear.

Or, again, were it to cost them no outlay at all,—seldom indeed as this could be the case,—or were the circumstances of their condition such as to prevent its being sensibly felt, yet could it not, even then, with truth be said that they were happy: because in that manner can no one indulge without serious deterioration to himself, both in body and soul: for therein man likens himself to a mere brute-beast, through the temporary privation of reason which is said by philosophers to attend it.

As to those evils which afterwards ensue from this unlawful indulgence of the passions, these we shall find in the shape of paralytic affections, nervous tremours, losses of sight, gouty humours, morbid swellings, virulent leprosies, and those other terrible diseases besides, more baneful and loathesome than leprosy it-

self, to which, as is well known, such moral disorders give rise.

From all virtuous society, moreover, the slaves of their passions are debarred: and, filled with the impurities of their own depravity, they bury themselves, whilst yet alive, in a state of deadly and detestable corruption, with their powers enervated, their strength enfeebled, their vigour effeminated, and their reputation blackened, by their manifold deeds of darkness.

Could any man, then, be truly called happy, who, whilst faring sumptuously every day, and living as to himself seems good,—eating and drinking without due moderation, and indulging the cravings of his passions and lusts,—exposes himself to the peril and jeopardy of undergoing, even in this world, all these terrible evils? Orestes himself, mad as he was, would not be mad enough so to say. And yet, such is the retribution that very commonly overtakes immoderate eaters, intemperate drinkers, and profligate voluptuaries, who call themselves happy, if, like brute beasts that have no understanding, they can indulge the cravings of their passions and of the other appetites of sense.

We come now to consider the “concupiscence of the eyes;” whereby avarice and a greedy desire for riches is to be understood.

What, then, let me ask, is gold and silver more than white and yellow dust of earth? And yet, what pains, what evils, what labours, what solitudes, and what troubles, are not those who crave after it constrained to undergo, in order to acquire, though it be but a little, of that white and yellow dust of earth! Over sea and land, over hill and dale, with eager haste they go; braving hunger and thirst, heat and cold, and a thousand other

ills besides. And yet, how frequently does it not come to pass that their labour is all but in vain, and that they are unable to obtain the object of their desires: for, how many are the instances in which they are drowned, or taken captive by pirates at sea; or plundered by robbers on land!

And even should Fortune prosper their ventures, and crown their desires and aims with success, what terrible fears, cares, and anxieties, have they not afterwards to suffer, whilst keeping in safety what they have so laboriously won; lest, after all, they should lose it themselves, or others should steal it away! The whole world they regard with suspicion and distrust; nor even in father or mother, brother or friend, child or wife, would they venture to confide: whilst in too many cases, through fear of seeing their treasure grow less, the avaricious will almost starve themselves to death with want of food, and allow their wives, their children, and their servants, to be deprived of things which they absolutely and indispensably require.

Could it now, be truly said that such as these are happy? No one, possessed of a grain of sense, could possibly say they were. And yet all these are evils that do very commonly befall those who are greedy of wealth, and who consider themselves to be happy indeed, when of florins and ducats their coffers are full. Whereas, our Lord Jesus Christ calls this world's riches by the name of thorns: because they rend and tear with vain anxieties and fruitless cares the bodies and souls of those who covetously desire them—(Luke viii.). And St. Paul, in like manner, also says, that "they that will be rich fall into temptation and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men into destruction and perdition" (I. Tim. vi.)—whereof we have a notable example in that of Judas,

whom avarice kept so well in tow, that, at last, about his neck it tied the rope.

We have still to consider the third of these points, namely, pride;—or an ambitious desire for those earthly honours, and exalted positions of authority, power, and dignity, wherein the world esteems its happiness to lie.

And here, let me ask, what felicity there is for any man to find in such honours, and positions of authority, power, and dignity, in the world?

Burthens, in reality, rather than honours, they are:—and yet, in order to attain to any dignity, honour, or authority, whatsoever, how great are the pains, the labours, and anxieties, which he who is ambitious of them is constrained to endure! And when, at last, after long, laborious, toil, he has attained thereto, is his hold of them, even then, secure? It is indeed not always so. For, is not Fortune often seen reversely to turn her head-long wheel, and the man of ambition to end his days in grievous ignominy and degradation? Neither need we to look into the records of the past for proofs of this: for many there are, in these our days, who can by experience bear witness to its truth.

Were we, however, to be asked what history has to teach us upon the subject, we should reply: “Look at Priam, King of Troy, who, when, from small beginnings, he had grown into greatness, and worldly felicity had been, in its fullest measure, in an abundance of wealth, honour, power, friends, relatives, and children, heaped upon him, died, as did many of his children likewise, a most miserable death: whilst those who survived were carried away like poor slaves into bondage, and his city of Troy was sacked and destroyed.

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“Look, also, at Croesus, that wealthy and mighty king of the Lydians, who, after having reigned for fifteen years, was vanquished in battle by King Cyrus, and deprived of his realm; was also carried from a state of prosperity into captivity, to lead the rest of his life as a slave.

“Look, again, at Dionysius, that powerful king and lord of Sicily, who, on being, by misfortune, despoiled of his kingdom, was reduced to such poverty that he was obliged to keep school for his livelihood in Corinth, and to act as tutor to little children there.

“Look, moreover, at Mithridates, that rich and mighty king of Pontus, who, after having conquered two and twenty nations whose languages he is said to have spoken as fluently as his own, and involved the whole world in a long series of wars and calamities, was, at length, deserted by his subjects, pursued by his son, and by treachery betrayed; until he finally took poison,—the operation of which being unexpectedly slow, he called in a Gaulish soldier to despatch him with his sword; and such was the miserable end of that noble, mighty, and wealthy, King.

“Look, yet once more, at Valerian, that great emperor of Rome, and cruel persecutor of the Christians, who had the misfortune to fall, a living prey, into the hands of his enemy, the king of Persia; who, from the pinnacle of imperial splendour, hurled his captive down so low, that he made, of that broad back, which had afore-time worn the purple, a block, or stepping-stool, whereon to set his foot when he would mount on horseback.

“And, lastly, look at Bajazet,¹ the fourth king of the

¹ Bajazet, made prisoner of war by Timour in 1402, and attempting to escape, provoked the wrath of his conqueror thereby, and

Turks, who, after being vanquished in battle by Tamerlane the Tartar, king of the Scythians, was ignominiously shut up, like some wild beast, in a cage, fettered and manacled with chains of gold: and, in that wretched plight, was borne about, for his greater confusion and shame, in the midst of the army: being also constrained to eat his meat, like a dog, under Tamerlane's table."

That such felicity is not permanent, the above examples clearly shew.

How great, moreover, are the labours, troubles, perils, and solitudes, that all earthly Kings and Princes have continually to endure to maintain their power and authority intact! How atrocious, too, are the murders, how frightful the massacres, recorded in history, as having been perpetrated through an ambition for dominion over others in the world! And how many are the wars and other calamities that our own eyes have seen inflicted upon mankind with that unworthy end in view!

And now, I feel sure, you must clearly perceive that worldly felicity is full of embitterments; and that neither the avaricious, the ambitious, nor the voluptuous, can have the enjoyment of such things as they crave and desire, without suffering and enduring even in this world, many great evils, pains, and solitudes, as the concomitants thereof.

Should there, however, be any who could in this world have all the pleasures and delights they desire, without having also to suffer any one of those evils to which

was consequently confined, not in an iron cage, but in a grilled, or latticed, litter, such as is still used in the East for the transport of females: and in this state of imprisonment he died, on the 9th of March in the following year.—Rose. Biogr. Dict.

we have adverted above,—very difficult, and well nigh impossible, as this would be,—there yet remain for the worldly and voluptuous servants of the world, who are the slaves of their passions, and governed by Folly,—whilst such they continue, and unless they repent,—these three most grievous evils, which they are, each and all, constrained to endure:—namely, Remorse of conscience; the Enmity of God; and Eternal torment.

And who can describe the torment to the voluptuous that remorse of conscience is? Some, perhaps, in youth there be, who are rendered so callous by the force of their passions, and by the habit of doing what is wrong, that of remorse of conscience they feel no sense at all; but rather, like demoniacs, and those possessed of evil spirits, make their sins of vanity, intemperance, and unchastity, subjects of boastfulness and self-glorification. But, when their hair is growing white, and their beard is turning grey, when their ears are crying out for cotton-wool, their eyes for their windows,¹ and their hands for a staff, and the fear of approaching death is beginning seriously to trouble them; then will that remorse of conscience, which passion and intemperance have put to sleep, waken up once more; and, of all the evils which old age does, of itself, entail, this will be the greatest. For, it is certain that things which are pleasing to youth are unattractive and distasteful to old age: neither is there aught that can then more sweetly console and cheer the spirits, than the retrospect and recollection of a life well spent in the

¹ *Fenestres*," apparently the only place where the word is used in the sense applied to it in the text.

past, and the hopeful expectation of eternal life and true felicity to come.

But now, when old age has come upon one who has spent the best part of his lifetime in sin,—who has wasted the fairest portion of his years in the dissipations and pleasures of sense, and in the pomps and vanities of the world,—what pleasure, what joy, what hope, what consolation, can he have, when he sees that the end of his days is approaching, and his conscience is smiting and accusing him, and continually setting before his face anew the disorderliness of his life, and the grievous sins of which he has been guilty? After having so lived, what wages and retribution but eternal death and infinite torments can he expect to receive? As surely as a good life gives good hope to a man at the last, so surely does a bad life lead him on to despair.

In the second place, he that, in accordance with his own concupiscences, makes the delights of sense the object of his pursuit, and sets his heart upon this world's goods as though they were the end and happiness of his existence, is an enemy unto God.

And what evil or calamity could any man incur greater than that of being at enmity with God? None such could there possibly be. For, as there is nothing more invigorating and inspiring than to have God for a friend, and to be in His favour, so is there nothing more disheartening and depressing than to be an enemy unto Him, and displeasing in His sight.

This, however, is what the friends and servants of the world most undoubtedly are, as St. James bears witness, when he says: "The friendship of the world is enmity unto God.—He, therefore, that would be a friend of the world, makes himself an enemy of God (James iv.):" and

world the place of your abode, nor setting your heart and affections on them.

For, even as the wandering Knight saw his Mansion of Worldly Felicity go down, together with all those that were within it into a fathomless abyss, so will it in very deed, come to pass, at the last judgment of God, when the worldly and the voluptuous, who shall not, in their lifetime, have disengaged themselves therefrom, will all go down, together with their concupiscences, into the fathomless depths of Hell.

Let us, therefore, so long as here we live, bridle our sensual appetites by self-restraint, and keep our affections strictly within bounds; doing, at the same time, true Penance for our sins: and, putting our whole trust and confidence in God, let us patiently bide our time, in the hopeful expectation of receiving true and eternal Felicity in His Kingdom of Paradise from Jesus Christ, our Lord; unto whom be glory, honour, and dominion, both now and for evermore. Amen!

UNTO GOD ALONE BE ALL THE GLORY !

THE WANDERING KNIGHT.

PART II. THE NARROW WAY.

CHAPTER I.

How Divine Grace comes to help the Knight out of his trouble.

IN the former Part of this Book I have endeavoured to explain how, guided by the dictates and counsels of Folly, I refused to hearken to the voice of Virtue, and, going in pursuit of Pleasure instead, entered into the Mansion of this world's false felicity; where I also remained for a certain length of time, and transgressed all the Ten Commandments of God in the worldly and disorderly life which I therein led.

And happy in living thus although I thought myself to be, I was, in reality, miserable indeed; and Vanity, instead of Felicity, as you have heard, I found. For, on going outside some diversion to find amid the woods and wilds around, and also some nobler game to pursue, that Mansion came suddenly down with a terrible crash before mine eyes, and sunk out of sight into a fathomless abyss: and up to the loins in a miry slough I found myself to be;—deeply

plunged and engulfed, that is to say, in the mud and mire of all sorts of sins and iniquities.

And now, in this Second Part, I would ask you to hear how I was extricated out of that slough, and did true Penance for my follies and sins.

It is facile indeed, and easy enough, for man, of himself, to go down into Hell: but very difficult—nay impossible—it is for him again to get out, and from thence to withdraw, without the assistance of Divine Grace.

Now, I say that a man is then in Hell, when he is in a state of mortal sin, because, if he die whilst in that state, thither he straightway goes. So long, however, as yet he lives, there is always room to hope for his salvation; because through the Grace of God, he can still, by the way of true Penance, return.

Man, of himself, then, falls into sin, and goes onwards unto perdition; but, of himself, he cannot return, nor withdraw himself from the mire of sin, without the assistance of Divine Grace.

When God, therefore, sees the creature whom He has created all for Himself alone, devoted to things of vanity and sense, and immoderately ambitious of the honours of the world, and unwilling to desist, and to amend his life, it then very frequently comes to pass, that He sends down upon him in this world adversity, sickness, disgrace, and shame, in order to humble him, and also to open for him those eyes of reason, which sensual delights and ambition had closed, and thus to bring him to a knowledge of his misery, and then to the confession of his sins.

All this is set before us in a figure in the Gospel, when our Lord Jesus Christ raised up to life again the widow's son, whom they were bearing away from the city of Naim to his burial.

For, first, He commanded the bearers to stop. He then touched the bier, or coffin, wherein the dead body was laid: and then, crying out with a loud voice, He said: "Young man, I say unto thee, arise!" And he that was dead rose up forthwith, and began to speak: and our Lord gave him back to his weeping mother.

In a mystical sense, this widow represents the Church, who laments and mourns for her children dead:—for those, that is to say, who are in a state of mortal sin, and thus are worse than dead.

This widow's son, then, represents the Christian soul, when dead through mortal sin: and, by the bier, wherein his dead body was laid, is signified that mortal body, wherein the sinful soul, more offensive in its odour than any putrid corpse, is, as in some coffin, laid.

The four, who are bearing away that dead soul to Hell, are, Hope of Long Life; Procrastination in the doing of Penance; Inveterate Habits of Sin; and Contemptuous Disregard of God's Word.

But, when our Lord and Creator would raise up to life again the soul that through sin is dead, He first commands those four bearers to stop, and to proceed no further. He then touches the bier:—that is to say, the body, wherein the dead soul is lying, by sending down adversity, sickness, or other misfortune, upon him whose soul it is.

This, however, does not suffice, unless Jesus Himself cry out and say: "Soul, I say unto thee, arise!" For, some there are, who become but all the more hardened under sickness or adversity; and who murmur against God; and heap curses on those through whose instrumentality their affliction or chastisement may have come; and who by their murmuring and impatience of spirit render themselves incapable of rising to life again. In order

therefore that the soul may rise again, it is needful that God should first give the command.

But, between the word and the act of God, there is not any difference; for, what He says, He does; and what He does, He says. If, therefore, God command the soul to arise, He simply, of His own Divine power, raises it up to life again, and draws it forth out of Hell and its sins. And then, when this has now been done, the Lord gives it back to its mother, the Church, who was lamenting over its death.

After this manner, did God, my Creator, in order to raise me up from the death of sin to life again, send down, in the first place, adversity upon me: thereby to bring me to a due knowledge of my misery, and also to humble me, and clearly to show me, that, without the assistance of Divine Grace, I could never, of myself, acquire true felicity and bliss.

Hence was I admonished by the scourging hand of God, that, in living a worldly life, and seeking after the pleasures of sense, I was in a state, not of happiness or felicity, but of misery and condemnation;—and thus was I also brought to see that of defilement and corruption I was full, stuck fast in the mire of all sorts of iniquity, from which I could never of myself withdraw. For, those eyes of my reason, which sensual indulgence had closed, were now opened to discern the true misery of my state: and that understanding, which folly and sin had overclouded, was now by affliction and adversity enlightened;¹ for only to things that are prosperous and agreeable had I been accustomed before.

¹ Exortum est in *tenebris* lumen rectis. Ps. cxi. 4.

Brought, therefore, by chastisement and affliction, to know my own great folly and misery; and seeing that I could never, without God's assistance, extricate myself from the sins and iniquities that held me fast, I lifted up mine eyes towards Heaven, and joining the palms of my hands together, and bedewing my cheeks with my tears, from the depths of a contrite and humble heart, I cried aloud unto God with my voice, and prayed unto Him, as follows :—

“O Lord, my God and Father, Creator of Heaven and Earth, I am not worthy to lift up mine eyes unto Thee, nor to call upon Thy Name, by reason of the grievous and enormous sins, of which I feel myself guilty. Nevertheless, I beseech Thee, O God of loving kindness, and Father of mercies, to punish me not in the fierceness of Thine indignation, and in the plenitude of Thy heavy displeasure, by condemning me to perdition for all eternity on account of the sins that I have committed against Thee. I know the evil I have done. I confess my guilt:—and Thy pardon I implore. I am heartily sorry for the life of vanity and dissipation I have led. I look back upon it with abhorrence: and my heart, at the sight, now trembles with fear. Forsake not Thou Thy creature, O Lord, my God, in danger such as this: nor withhold from me Thy Grace, poor sinner as I am: but, in the Name and for the sake of Jesus, Thine only begotten and co-eternal Son, unto Whom, together with Thee and the Holy Ghost, Who proceedeth both from Him and Thee, be glory and honour for evermore: come Thou to my assistance! Amen!”

Now, whilst I was thus praying, and pouring out before God the sorrows of my soul, and my tears were streaming forth in an ever-increasing flood, and I was smiting that

breast, wherein all the manifold sins which I had committed and perpetrated had taken their rise and origin, I saw the heavens suddenly to open, and a Lady, with mighty wings, directing Her flight towards me. Swifter than the lightning's flash, straight down from heaven to earth She came, and set Herself right over against me, beside the slough that held me fast.

Although of a majesty admirable to behold, that Lady seemed, nevertheless, to be very gracious and benign.

Her vesture was of satin, all glistening white: and over it was a mantle around Her thrown, in substance and pattern Damascene,¹ and in colour of a heavenly blue, embroidered throughout with the finest gold, and studded all over with pearls.

Her face with beams of glory shone, resplendent as the noon-day sun: and scarcely could my wondering eyes on its dazzling brightness gaze.

Greatly was my spirit stirred by that unlooked-for visitation: nor could I, at the moment, well divine who She Herself might be. Courage, however, from the thought I took that surely She must be one whom God had sent down to my assistance, and to deliver me out of that slough.

Wherefore, with reverence, and humility most profound, I addressed myself to Her, and said: "O Lady, good and gracious, be Thou who Thou mayest, most humbly do I pray and beseech Thee, if the power and the will be

¹ Literally, *damask*; apparently in allusion to the conversion of St. Paul. Blue,—the colour of the sky,—is that of Hope; White,—one, and pure,—is that of Faith; Yellow,—golden, and bright as a burning flame,—is that of Charity. The "pearls" here spoken of are the Divine Promises.

Thine, to assist and deliver me out of this miry slough, wherein I am now set fast amidst all that is most offensive and corrupt, and wherein there is nought besides, save only the serpents, and scorpions, and venomous reptiles of all other kinds, that round about me swarm.— In the name of Jesus, I beseech Thee, O Lady most benign, to have compassion upon me!”

In response She said: “O Thou misguided fool, thou seest now what the wages are wherewith Pleasure hath repaid thee for seeking after her! Hadst thou but hearkened to My Daughter’s words, thou wouldst never have been where thou art now, nor ever have fallen into all this misery and disaster.”

I then demanded of Her who this, Her Daughter, might be: and She replied, that She was the self-same good and gentle Lady, who had so lovingly admonished me, eleven days before, to take my leave of Voluptuous Pleasure, and to follow after Her. “And,” added she, “hadst thou but hearkened to My Daughter’s counsel, thou wouldst have been happy now.”

Then I knew that this Lady was none other than Divine Grace Herself, the Mother of all Virtue: wherefore, with tears and lamentations, I made answer to Her, and said: “O Lady, most good, most gentle, and benign, it was Folly, this accursed seductress, here still at my side, that persuaded me not to follow after Thy Daughter: and poor, depraved, unhappy, wretch that I was, to her counsels I lent a willing ear, for which I am heartily sorry and beg Thy pardon now. Thy goodness and perfections I know to be infinite, and by the sins I have committed I have grievously outraged the same:—wherefore I abhor and detest them, not only for the misery into which they have plunged me, but more for

the affront and offence I have thus so ungratefully offered unto Thine own Divine Goodness and Sovereign Majesty, which for its own sake I love above all things whatsoever, as the only object in existence that is really worthy to be loved. And most humbly do I here now beseech and implore Thee, for the sake of the goodness, loving-kindness, and compassionateness, that is essentially Thine own, to draw me forth, and deliver me from this filthy slough and mire of sin wherein I am so deeply plunged; and I promise Thee that I will always in future walk in Thy steps, and all Thy commandments obey. I know and confess that I deserve not Thy bounty, but rather, Thy wrathful displeasure, and eternal condemnation, in its stead: yet, since Thy very nature it is to be good and merciful, have mercy upon me, and forgive me the wrong that I have done!"

When Divine Grace, then, saw me thus weeping, with sighs and lamentations ever increasing, Her heart was moved with great compassion; and stretching forth towards me a long golden wand, which in Her hand She held, She commanded me to take fast hold thereof¹ with both my own.

This done, She straightway lifted me out of my saddle, and drew me to Herself from out of that miry slough; wherein I left Temerity my steed, and Folly my directress, to fish for the frogs.²

¹ The hand is a symbol of power: the wand is a mark of sovereignty, and also an instrument of discipline. Hence, to lay hold of the golden wand of Divine Grace with both the hands, is to submit all the powers and faculties of body and soul to the correction of salutary discipline.

² Frogs, a symbol commonly employed to denote the vociferous

And now you see that it is Divine Grace Herself who helps man to rise from sin : yet not without that true sorrow and contrition, which also is a special gift from God.

CHAPTER II.

What the Knight now sees in the depths of Hell.

WHEN once I was fairly out of that slough, I fell upon my knees, and most humbly thanked Divine Grace for Her good assistance; well knowing that he deserves not to receive more mercies from God, who does not duly return Him thanks for mercies already received.

This done, Divine Grace went on before, bidding me to come after her; and so I did. For, it is certain that our own free will and elective choice cannot be the guide or conductress of Divine Grace; but that Divine Grace Herself it is, who guides, and conducts us, in the election which we freely and rightly make.

On before me, therefore, Divine Grace went: and I, all bedaubed and bedraggled with mire, followed on after her, until we came to the place, where I had formerly seen the Mansion of Worldly Felicity, in splendour, glory, and flourishing estate, to stand.

But now, on coming thither, nought else was there, save only a deep, and dark, and burning, lake, that cast an offensive and suffocating exhalation forth; and over this we had, upon a long and narrow plank, ourselves, to pass.

garrulities, and the multitudinous contradictions, as well as the *stiff-necked obstinacy*, of error.

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Great was my terror and dismay, when I beheld that lake; and, for fear thereof, the very hair of my head all stood on end.

Then, turning towards Divine Grace, with a most piteous and lamentable voice, I exclaimed: "Alas! my Lady, what is all this that here I see before me?"

"Thou seest," said she, "the place where the Mansion of thy worldly and sensual delights is now; and where, too, are all those others besides, whom once thou wert wont therein to see: where, also, thou wouldst now have been, together with them, had I not taken compassion upon thee, and shown thee mercy.

"Behold this place, and mark it well: and see how it doth please thee.

"Seest thou not that Devil there, so great and fell, who is tormenting them that are within that burning fiery furnace? The same is Lucifer, that mighty King, whom once thou sawest, as to thyself it seemed, surrounded with so many noble and comely servants of his own in the Mansion of thy worldly felicity: and they that are in that furnace there, are those same servants of his. Behold what the wages are wherewith he repays his own, for having served and honoured him so well!"

She then showed me also a huge great bed of red-hot iron, whereon a wretched outcast, in a state of utter privation, lay; and, at her side, a frightful monster of a dragon, that clutched and hugged her in his dire embrace; whilst two most hideous and ravening snakes were round about her coiled.

The outcries and lamentations of that miserable being were far more terrible than tongue, or pen, could say.

Then, speaking unto me, Divine Grace said: "Behold the fine bed, whereon thou wert wont, in the days that

are past, thyself to lie: and she whom thou dost there behold, is the same Predominant Passion of thine own, that was the cherished companion of thy bosom then. Wouldst thou, in return, now go to her, her bosom companion thyself to be, upon that bed whereon thou seest her there to lie?"

"O, my Lady," I exclaimed, "may God forbid!"

"Gaze on," said she, "and attentively behold! Behold the end of the voluptuous and of them that love the world. Speak unto them, if thou wilt:—I give thee leave. Ask them where all their goods, their pleasures, and their delights, are, now."

"Alas! my Lady," I replied, "my heart is faint; and with such consternation is my soul now filled, that how to begin to speak unto them I should never know."

"Well, then," said she, "I will speak unto them in thy stead." And then, with a voice most terrible and stern, she began to speak unto them, and to interrogate them, as follows:—

"O ye miserable lovers of the world, and of its sensual delights, who are now lying there under the everlasting malediction of God! Where are your beautiful Mansions and goodly buildings, now? Where are your fine well-furnished chambers? Where are your beds, so soft, and so luxurious? Where are those great heaps of riches that once were all your own? Where are your sideboards, so gorgeous and magnificent? Where are your pearls and precious stones? Where is your gold and silver coin? Where are your gardens, so fair and so sightly? Where are your hounds, your hawks, your horses? Where is your costly and sumptuous attire? Where are all your delicious wines? Where are all your tasty dishes? Where are your sweetly-smelling scents and perfumeries?

Where are your pages and footmen? Where are your cooks and butlers? Where are your grooms and squires? Where are your singers and minstrels? Where are the objects of your passions and lusts? O, unhappy creatures that you are! How completely are your fortunes now reversed! For, instead of indulging in intemperance and excess, you have now to endure great hunger and thirst. Instead of sweet perfumes grateful to the smell, most offensive are the odours that fill your nostrils now. Instead of the charming company of the objects of your lusts, the loathsome company of the devils has now to be your own. And, in short, instead of all your pleasures and delights, infinite torments are your portion now."

When Divine Grace had spoken thus, those miserable beings cried out aloud: yelling, and blaspheming against God and all His Saints; cursing the hour in which they had ever been born, and also the justice of God, Who was punishing them thus, even as they had well deserved.

When, at length, She had brought Her speech to an end, She turned towards me, and said, that, over that lake, upon that plank, we had now, ourselves to pass.

"O my Lady," said I, "impossible that would be; for into the lake I should certainly fall."

"Over it thou needs must pass," said she; "come thou after Me."

"Since then," said I, "it must needs be so, the venture I will make."

Divine Grace Herself, therefore, going on before, I followed on after Her, step for step. But when I had set my two feet upon the plank, and taken just three strides along it, behold, Hell's mighty watch-dog,

“Cerberus,”¹ thrust forth his triple head, and opened wide his gaping jaws, like some great fiery furnace, to engulf and swallow me up.

Then, my knees trembled greatly and faltered with affright; and that dreadful monster had already seized hold of me by the feet in order to devour me, when I began with all my strength to call out to Divine Grace, and say: “Have mercy on me, I beseech Thee; O have mercy on me!” My cry She heard, and back forthwith She came: and seeing me to be in jeopardy so great—for I was on the very point of falling right down upon the bed, whereon that great and loathsome Dragon lay,—in the tender compassion of Her heart for me, She caught me up straightway into Her arms, and translated me, in an instant, across that lake of fire.

Those words of the prophet David then came to my remembrance;—“*Si dicebam, motus est pes meus, misericordia Tua, Domine, adjuvabat me:*”—If I said, my foot hath slipped, Thy mercy, O Lord, did help me.

But, whilst Divine Grace was thus bearing me in Her arms, I feared, that, because I was myself all bedaubed and bedraggled with mire, those beautiful and precious Habits of Her own might also themselves become soiled and stained. When I had passed over, however, I perceived to a certainty that precisely the contrary was what had come to pass. For, Her beautiful Habits, which had thus been brought into contact with mine, that with dirt and mire were defiled, had so thoroughly scoured and cleansed the latter, that they were no longer soiled.

¹ Cerberus, the triple-headed ban-dog of Hell;—the symbol, in the mythical language of Pagan antiquity, of the three great enemies of the human soul,—the flesh, the world, and the devil.

Because I marvelled at this, Divine Grace then said : "As certainly, My child, as the Sun spreads abroad, and diffuses his rays, over the surface of a dunghill, and into the interior of a cesspool, without being himself either soiled or stained ; so likewise do I enter into souls polluted and unclean as thine, without being thereby stained : but, on entering into them, I do, by My very presence within them, instantaneously make them clean."

No sooner had we safely passed over that lake, than we found ourselves upon that rugged, up-hill way, along which the Lady Virtue would aforetime so willingly have conducted me. For, the Mansion of sensual delights, and those verdant fields through which sinful Pleasure had led me to that princely mansion of her own, were now all alike comprised within that offensive and sulphureous¹ lake, across which Divine Grace had just translated me.

But, at the parting point of those cross roads, recollecting the salutary admonitions which the Lady Virtue had once given me there, I began bitterly to weep in lamentation for my sin, and also for my own exceeding folly.

Then, after toiling on, for a little while, amongst those rugged rocks, my heart began to fail by reason of the tribulation and suffocation which in the slough I had endured : nor could my faint and weary feet any further progress make.

Divine Grace, therefore, in tender compassion for my state, took me up into Her arms, as a mother would her child ; and so continued to bear me on, until we had come to the end of those difficult, up-hill, paths (Is. xl.).

¹ "Sulphur" signifies "foetor vitiorum," or "ardens foetor poenæ. see Rab. Maur.)

When through those mountains we had fairly passed, we came forth at once into an open plain: and, in the distance before us, a mighty castle we espied, that was built out of sharp-edged flints, and of stones all roughly hewn.

I asked Divine Grace what castle it was: whereupon She replied that it was the Castle of Penance, which I must first pass through, and tarry for a few days within, before I could enter into true Felicity.

CHAPTER III.

Of the Justification of the sinner, and also of the means whereby it is effected.

NOW, the following question, which is neither unimportant in itself, nor irrelevant to our subject, may, perhaps, be here proposed; namely, seeing that God, by His Grace, gratuitously pardons the sinner and justifies him without any preceding merit of his own, what need has he to do Penance, and to come to the Priest of the Church to confess to him his sins by word of mouth, and to ask for absolution? If God absolves him, what is it that the Priest does?

Some, in truth, there are, who, wresting the Holy Scriptures aside, and interpreting them in a sense which is not properly their own, nor that in which the Fathers, and the Church Universal, are accustomed to understand them, look upon the doing of Penance, and the confessing of their sins, as a thing of no importance; contemptuously making light of the Sacraments of the Church; and, principally, of that of Confession and Sacerdotal

Absolution ; asserting, that God pardons sins, and justifies man, by faith alone ; and that, because man is justified by faith, he has no need, in order to obtain the remission of his sins, to confess himself to the Church, and to the Minister of Christ, who is the Priest. Grievous, however, is the error of which such men are guilty : for, by pertinaciously treating the Church and Her Sacraments with mockery and contempt, they fall into heresy, and are, consequently, out of the Church : so that, let them say or do whatsoever they please, they cannot have remission of their sins, or be justified, until they first return by true Faith to the Communion of the Church, outside of which there is no revealed way of salvation.

In order, therefore, to dispose of this question, which is not without its difficulties, and also to put the unwary on their guard against giving credence or belief to any such manner of men, and to incline them so much the rather to persevere and abide in the Faith and Communion of the Church, we will here, in the first place, set some statements down to show how it is that the sinner is justified : after which we shall easily be able to reply to the question, as to why it is God's will that man should be subjected to the Sacraments, although He justifies him freely by Grace, without any preceding merits of his own.

It must, however, be distinctly understood, that we are here speaking of the justification of those alone, who, having been made Christians by Baptism, and come to years of discretion, and being also in possession of the use of reason, have, nevertheless, committed mortal sin ; and in no wise of little children, who, being baptized, still preserve their baptismal innocence.

Our first statement, then, is this. The sinner is justified by the Grace of God, without any preceding merit of his own.

This statement is proved by St. Paul in several passages of his Epistles; and, especially, in that where he says to the Romans, "All are justified freely, through the redemption that is in Jesus Christ." For, by these words he shows, in the first place, that we are justified without any preceding merit of our own, when he says, that it is "freely," or gratuitously :—or in return for nothing. Secondly, he shews that we are justified, not of ourselves, or in virtue of our own election, but by the Grace of God, as the efficient, or rather, the formal, cause of justification. And thirdly, he shews, that we are justified, not by any merit of our own, but by the passion and redemption of Jesus Christ, as the meritorious cause thereof (Rom. iii.).

In his Epistle to the Ephesians, he also says; "Ye are saved of Grace, through faith; and that, not of yourselves: for it is a gift of God: not of works, that no man may glory" (Eph. ii.).

In his Epistle to Titus, again, he likewise says: "Not by the works of justice, which we might have done, but by His mercy hath God saved us, by the Laver of Regeneration, and the Renovation of the Holy Ghost, whom He hath poured forth upon us abundantly through Jesus Christ, our Saviour, that, being justified by His Grace, we may be heirs according to hope of the life everlasting (Tit. iii.).

By these authorities, it is clearly proved that the sinner is justified by the Grace of God, and not by virtue of his own free will, or of any preceding merit of his own:—the fact being that, antecedently to his justification, he cannot, of his own free will alone, perform any act meritorious of eternal reward.

Without the action, however, and the consent, of his own free will, the sinner is not justified: although the

free will, in order thus to consent, must be drawn thereto by God Himself:—drawn, I say, not constrained:—for, in perfect liberty, and without any constraint whatsoever, it freely consents unto the Grace of God.

Our second statement is this. The sinner, who has come to years of discretion, and is in possession of the use of reason, can neither be justified, nor saved, without Penance.

This statement is proved by our Lord Jesus Himself, where He says in the Gospel; “Except you do Penance, you shall all likewise perish” (Lu. xiv.). And again, “Do Penance, and believe the Gospel” (Mar. i.).

Had our Lord been pleased to justify the sinner by Faith alone without Penance, He would merely have said, “Believe the Gospel.” But, in order to show that Faith, without Penance, does not suffice, He coupled therewith the word, “Penitemini,” and said, “Repent,”—Do Penance,—“and believe the Gospel.”

Our third statement is this. True Penance is a special gift of God; and in no wise a simple work of corrupted human nature, or of man’s depraved free will.

This may also be proved as follows:—

True Penance is what none can do without turning away from sin, and turning towards God, with a heartfelt sorrow for having offended Him, combined with a hope of pardon, and a firm purpose of amendment; or, in other words, without contrition. But, the sinner cannot of his own free will, either turn towards God, or have any heartfelt sorrow for his sins, without the assistance of Divine Grace. Hence, we have in consequence to say, that of Divine Grace it is that true Penance comes.

Again, although true Penance most frequently has its

first beginnings in servile fear, yet it cannot be consummated, or perfected, without filial fear, which comes of Charity, and drives all servile fear away. But, Charity, and filial fear, come of the grace of God, and not of our own free will and corrupted nature. Hence, of Divine Grace it also is that True Penance comes, and is itself a special gift of God.

In order, however, to understand the subject better, and also the statements which have yet to follow, it is expedient here to observe that of Penance there are two several forms.

The one is that wherein it takes the form of a Virtue: and it is then termed Interior Penance.

The other is that wherein it takes the form of a Sacrament: and it is then termed Sacramental Penance.

Penance, then, in its form as a Virtue, consists simply in the putting off of the old man, and the putting on of the new:—that is to say, in the forsaking of sin by repentance, or self-amendment, and the ensuing of Virtue.

Of this Penance it is that St. Paul speaks in several passages of his Epistles; and, especially, in the fourth Chapter of that to the Ephesians; in the third of that to the Colossians; and more frequently still, in his second Epistle to the Corinthians.

But Sacramental Penance is that wherein the sinner, in order to obtain absolution, humbly confesses his sins to the Priest, wholly and entirely submitting himself to the judicial power of the Church,—the Power of the Keys.

Of this Penance it is that our Lord speaks in the Gospel of St. John, when he says: “Whose sins soever you shall forgive, they are forgiven unto them: and whose sins soever you shall retain, they are retained” (John xx.).

This distinction in the forms of Penance having been thus premised, we proceed to make our fourth statement, which is as follows.

By means of Penance, as a Virtue, or Interior Penance, without any actual Sacramental Penance,—that is to say, by means of true and perfect contrition, antecedently to any actual confession to a Priest,—God vouchsafes unto the sinner the forgiveness of his sins.

This statement is proved by the prophet David, who says: “Dixi, confitebor adversum me injustitiam meam Domino: et Tu remisisti impietatem peccati mei.”—I said, I will confess against myself my injustice to the Lord, and Thou hast forgiven the wickedness of my sin (Ps. xxi.).

Upon this passage St. Augustine appositely observes: “He does not, as yet, openly discover, and confess, his sin; but he promises to confess it: and God forgives him.”

In another Psalm it is also written: “A sacrifice to God is an afflicted spirit: a contrite and humble heart, O God, Thou wilt not despise” (Ps. l.).

The ten lepers in the Gospel, likewise, whom our Lord commanded to go and show themselves to the priests, were made whole on their way, before ever they had reached them (Luke xvii.).

In all these passages it is plainly set forth and signified, that, by true contrition and interior Penance, God forgives us our sins, even before we discover and confess them to the Priest.

My fifth statement is this. Penance, in its form as a Virtue, or Interior Penance, without Sacramental Penance in purpose or desire,—that is to say, without either the desire or the purpose of confessing to the Priest of the

Church, when time and opportunity may serve,—does not remit nor cancel sins.

This statement may be proved as follows.

No one receives the Grace of God, as covenanted through the Sacraments, unless he either actually receives those Sacraments, or firmly and deliberately purposes to receive them, when time and opportunity may serve. No one, therefore, receives the remission of his sins, if he have neither the purpose, nor the desire, of receiving the Sacrament of Penance.

The conclusion is sound: and the premise may thus be proved.

The Grace of God, which cancels sins, and justifies the sinner, is neither given nor applied to man without the merit and virtue of the Passion of Jesus Christ; because, without the virtue of the Passion of Jesus Christ, no sin, either original, or actual, is ever forgiven.

Now, the virtue and merit of the Passion of our Lord, for the sake of which God is moved to bestow upon us His Grace, does not effect its operation in our souls, without either the actual, or the purposed, reception of the Sacraments; that is to say, without the actual reception of the particular Sacrament in question, or the purpose to receive the same.

This appears plainly in the Sacrament of Baptism, which it is necessary for us to receive either actually, or, should no one be at hand to administer it, in desire and purpose at the least, if we would that the virtue and merit of the Passion of our Lord should be efficacious and perform its covenanted operation within our souls.

It consequently follows, by similarity of case, that, if after Baptism we fall into mortal sins, those sins, without

the desire and purpose of Sacramental Penance and Confession, are not forgiven.

He, therefore, that would be justified by Interior Penance, must steadfastly purpose, when time and opportunity may serve, to confess himself to, and receive absolution from, the Priest; and not look upon this, as if it were a matter of but little moment.

These statements having been thus premised and proved, it remains for us now to reply to the question proposed: namely, wherefore is it God's will, when, by His Grace, He forgives us our sins, that, in order to receive that Grace, we should submit ourselves to the Sacraments of the Church; and actually, or, if we cannot do otherwise, in desire and purpose, receive the same?

It certainly was not without good cause and reason that our Lord instituted and ordained it so to be: but, for the present, we shall mention two such reasons only. The first is this:—namely, that the arrogant and haughty spirit of man might be humbled on his coming to learn that he must seek his remedies through certain appointed signs and creatures, that are equal or inferior to himself.

There certainly is nothing in the whole world more painfully humiliating and crushing to the pride of man, than humbly to go down upon his knees before the Priest, to confess unto him the sins he has committed, not only in word and deed, but in thought as well, and submissively to ask for absolution from one, who by nature and creation is his equal.

It is, therefore, to humble us, that God subjects us to the Sacraments, that so, through their instrumentality, we may be justified by His grace.

The second reason is one that issues from, and depends

upon, the great goodness of God, who would give us thereby a well-assured hope, that He does, in very deed, forgive us our sins.

For, the Sacraments are signs, both certain and efficacious, of the grace of God; and by means of them He certifies us that He assuredly gives us His grace. Inasmuch, then, as frail and timorous man might well feel doubtful whether God had really forgiven him, or no,—as not knowing whether he had himself done all that he ought to do towards it,—in order to assure him with all true confidence thereof, God has expressly ordained that he receive this Sacrament.

When, therefore, the sinner has with true contrition confessed all his sins, as far as he can remember them, and the Priest has given him absolution, saying: “On the authority of God, and by virtue of the Passion of Jesus Christ, I absolve thee from thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost,” he ought, by good hope, to be well assured, that God forgives him, and holds him to be in very deed absolved.

We say, then, that Faith justifies; and that the Sacraments do so too. But, Faith justifies, as by a means of direct divine gift: and the Sacraments, as by sacred signs of divine institution.

Without Faith, however, the Sacraments justify not: for, they are gifts, divinely given, not to them that believe not, but only to them that believe; with the sole exception of Baptism, which justifies the infant child before he can actually believe in God. Of such, however, we are not speaking here, but only of those that have the use of reason.

And now, that we may, in some rough manner, show good simple souls, how the Sacrament of Absolution and

Penance justifies man and pardons his sins, we will employ for that purpose the following similitude, which is homely and familiar enough.

Let us take, then, the case of a murderer, who comes to his King, and begs him to forgive the crime he has committed. The King, moved with pity, grants his petition: subject, however, to the condition that he goes and presents himself to his duly-appointed Chancellor, to receive from him, under the royal seal, the formal voucher thereof.

If that murderer, making light of the Chancellor and the King's great seal, were to go his way, saying within himself; "What have I to do with either seal or Chancellor now? That his Majesty has pardoned me is surely all that I want:" would not the sentence previously pronounced upon that man still remain in force, and himself, when re-arrested, justly suffer the penalty of death for his crime?

Such would certainly be the case, notwithstanding the fact that he had received a pardon from his King: for that pardon was granted upon the condition that it should be, under the royal seal, confirmed.

Precisely so does the case stand likewise between the sinner and his God. God's appointed Chancellor is the Priest: and the Sacrament of Absolution is His own Great Seal. The Seal which the Chancellor has to affix is not his own; nor does it to himself belong. It is the King's Great Seal; and his alone. In like manner, also, the Sacrament of Absolution is the Seal, not of the Priest, but of Jesus Christ Himself, whereby He formally ratifies and certifies unto us the grant of His pardon and forgiveness. Whereas, if we contemptuously make light

of that Seal, the sentence against us will still remain in force, and we shall die an eternal death.

Were it not, moreover, the will of Jesus Christ, and did He not require, that confession should be made to the Priests of His Church, wherefore has he conferred upon them the power and authority to absolve and forgive men their sins in His Name, saying: "Whose sins soever you shall forgive, they are forgiven unto them: and whose sins soever you shall retain, they are retained?" For, how shall they forgive sins, if they have no knowledge thereof? And how shall they have a knowledge thereof, unless they be discovered unto them and confessed?

Hence, it certainly follows, that Our Lord Jesus Christ has by these words made known to us His Will, that we should fully confess our sins to the Priest, and so receive from the Priest, acting in the Name of Christ, absolution and remission of the same:¹ and that this Sac-

¹ "Jesus Christ bestows the pardon and remission of sins through the ministration of the Priest of the Church, when legitimately approved, and possessed of sufficient jurisdiction." (St. Thom. Theol. Affect. v. 219.)

The learned and saintly Cardinal Allen, "one of those men who, in the 16th Century, incontestably did the greatest honour, as well to England as to the Church" (*Vies des Saints du Diocese de Cambrai*, Nov. 16), when treating upon this subject says: "The Power of absolving from sins necessarily of right depends upon the order of the holy Priesthood; and, if we may so express ourselves upon the subject, is, of necessity, retained and preserved in him who is its Head; unto whom Christ gave the primary and most absolute power of binding and loosing upon earth; on whom, moreover, He founded the Church, and also the priesthood thereof; and from whom every sacerdotal and spiritual function whatsoever is, after its own manner, derived. In virtue, therefore, of their order, and of

rament should be, as it were, His own Great Seal Authentic, whereby He ratifies and certifies unto us the grant of His pardon and forgiveness.

Infinitely more merciful, however, is God than any earthly King. For, if a Christian die without that Seal,—that is to say, without the Sacrament of Absolution,—either because there is no Priest at hand, or because of some other hindrance thereto that may, perchance, befall,—provided he make not light of it, and have a true contrition for his sins,—God forgives, and will not condemn, him.

And, now, to return to our Knight, from whom we have turned aside for awhile, in order to dispose of this question, which to our subject belongs.

Although Divine Grace had drawn him out of the mire of sin, in consideration of his perfect contrition and heartfelt sorrow for having offended God, yet, in order to the fulfilment of the positive precept of Christ, which remained still to be observed, She led him on unto Penance, that he might receive Sacramental Absolution, and at the same time be humbled, and also assured of the remission of his sins.

Let us, then, hear the Knight relate how Penance received him into her Castle.

legitimate authority, from superiors received, and by the Supreme Pontiff, as the Depositary in chief of all spiritual jurisdiction, approved, it is lawful for priests, and they have the power, and a part of their duty it is, to absolve whomsoever in their judgment they see fit." (See *Concert. Eccl. Cath.* iii. 264.) In other words, without the virtual "Fiat" and co-operation of the Holy See, Sacramental Absolution is a thing impossible:—whereas, it is thereby brought to pass, that, in accordance with the Divine Promise, the "Keys" of Peter effectually become, to each individual soul, the "Keys of the Kingdom of Heaven." (Matt. xvi.)

CHAPTER IV.

How the Knight at last, with a violent struggle,¹ gets into the Castle of Penance.

WHEN we were now drawing nigh unto the Castle of Penance, which was seated and firmly set upon a mighty rock, and surrounded with ditches deep and profound, termed Humility, Divine Grace loudly called: whereupon, through a postern-gate, so small and strait, that through it my head would hardly pass, there then came forth a woman.

This was Penance, the Lady and Mistress of the Castle.

She was sorrow-stricken in mien, and rigorously austere; clothed next upon the skin with a hair-cloth shirt, and, over it, with a habit of sack-cloth; begirt with a broad leathern cincture round the waist; and closely wimpled with an ample veil.

Together with her, were her three daughters, Contrition, Confession, and Satisfaction; each clothed with a livery identically alike to that which she, their mother, wore.

In Contrition's face it was plain to be seen that her heart was full of sorrow.

Confession's cheeks were overspread with shame.

Satisfaction was manifestly humble, and devoted to laborious toil.

When Penance with her daughters had come near to ourselves, Divine Grace then said: "Behold, here, O

¹ "The Kingdom of Heaven suffereth violence, and the violent bear it away:" or, as another version renders the passage, "take it by force." (Matt. xi. 12.)

Penance, is a Knight, whom I now to thy school-house bring, therein to unlearn the evil which he hath aforetime wrongly learnt, and also to learn the good, which he hath never yet learnt as he ought."

And, in the school of Penance, in truth, it was that I had to unlearn the living of an evil life: and the living of a good life I had also therein to learn.

Aforetime, I had learnt at games of hazardry to play; to all sorts of tunes to dance; in the manifold triumphs of youth to rejoice; intoxicating liquours to drink to excess; my passions and lusts to indulge as I would; and all that was evil to do. But I had never yet learnt to weep for my sins; to mortify my appetites by fasting and abstinence; by prayer and supplication to make my wants known unto God; nor to do what is good, in obedience to His Law.

In the school of Penance, therefore, I had to unlearn that which in the school of Pleasure I had wrongly learnt; and that which I had never either seen or learnt in the Mansion of Worldly Felicity, I had also therein to learn.

To proceed, however, with my story.

Penance replied to Divine Grace as follows: "Thou, O my Lady, knowest well that no one ever enters here whilst clothed with Habits such as this man still about him bears. That full-plumed Hat, that Sword of a Rebellious Spirit, that Surcoat of Vain Glory, those Hose of Vain Pleasures, and that Doublet of Evil Desires, he must first put off and lay aside. For, he that would true Penance do, must divest himself of all worldly pomp and pride, and also of everything besides that is contrary to true Penance, or can stand as an obstacle in its way; and he must, moreover, shew by the acts that he performs, by the garments that he wears, and by his eating and

drinking, likewise, that he is sorry for having offended God."

Then, by command of Divine Grace, Penance began to strip me. And, first, my Hat of Levity she took, and into the ditches she cast it down. Of the cincture of Intemperance, to which was annexed the Sword of a Rebellious Spirit, she then divested me; and, after breaking and tearing them into a thousand pieces, into the ditches she cast them down. With my Surcoat of Vain glory, the Hose of Vain Pleasures, and the Doublet of Evil Desires, she also did the like; insomuch that my web-like shirt of Disorderly Inclinations alone remained; and thereof she would willingly have despoiled me too, and thus have stripped me clean. This, however, I besought her to suffer to remain even where it was: for, how otherwise clothed could I then have appeared in the sight of Divine Grace, of herself, and her daughters? She, therefore, left that shirt upon my back to cling; but it did not stay there long.

When she had so far stripped me, and cast all my Habits into the ditches, she said: "Thou hast now thyself to go inside, through that same little postern door, out through which I came." "Nay," replied I, "impossible that would be; for through it I could never force this head of mine to pass." "In thereby," said she, "thou needs must go: for, into my Castle other entrance there is none."

Then those words of our Lord in the Gospel came into my remembrance; "Very narrow is the way that leadeth unto Life: and very few there be that find it" (Matt. vii.).

Now, whilst I thus was shrinking back from pass-

ing in through that narrow way, behold, I saw an old serpent¹ in the Castle walls, that was writhing in, between the flints and the stonework, through a crevice so small and strait, that she left therein her scaly slough: and then, she afterwards came forth again, in perfect youth and newness.

Whilst I was wondering at this, Divine Grace said: "Thou hast also thyself to do the like. For, when thou dost, by that narrow way, into the Castle of Penance go, thou wilt leave thine own old slough therein; and then, thou wilt afterwards come forth again, in a state of perfect newness.

"This is that whereunto My Apostle exhorts thee, saying: 'Put off, according to former conversation, the old man, who is corrupted according to the desires of error; and be renewed in the spirit of your mind; and put on the new man, who, according to God, is created in justice and holiness of truth' (Eph. iv.).

"The 'old man' is the affection for sin, and also the bad life of the past, that is stripped off, and left behind, in the Castle of Penance; whilst the 'new man' signifies and denotes that good life, which is therein put on."

Now, whilst Divine Grace was thus speaking, behold, I saw an old eagle there, whose eyes and wings were drooping down through age and long decay.

This eagle, then, striving, lifted up his wings; and, bowing low his head from lofty state, he three times plunged into a pool of water, clear as crystal, that was nigh at hand: and, in so doing, his eyes were healed, and he became quite young again.

¹ The *serpent* here denotes the concupiscence of the flesh: the *eagle*, the concupiscence of the eyes, and the pride and circumstance of life.

Much as I had wondered at that serpent, at this eagle I wondered even more: perceiving which, Divine Grace said: "Even as this eagle has, by bathing in that pool three times, regained his pristine youth, so, when thou shalt, in faith and tears, have bathed, together with the three daughters of Penance,—Contrition, Confession, and Satisfaction,—in the Blood of Christ, thou also shalt thyself regain that pristine innocence of thine own, wherewith I gifted thee when thou wert baptized."

She then, furthermore, went on to say: "And, that thou mayest the more easily pass through, I will go before thee to shew thee the way: and when I shall have passed, I will draw thee in. For, Myself, and none other, it is Who efficaciously shews unto the sinner, both how to approach, and how to enter into, Penance: and thither do I also draw him on. No man can, therefore, take that glory to himself: for the good will goes not before Me, but after Me it comes:—it being by Me that it is made good, and by My assistance, also, that in goodness it perseveres."

When She had so said, into the Interior She straightway passed; and, in passing, She somewhat enlarged the way for me.

Then, after Her, I also went; thrusting my head and arms inside.¹ Divine Grace then drew me on, by means of my head and arms; whilst my feet, with her impulses, Penance forwards urged: and so into the Interior by that narrow way I passed. But, in passing, my Shirt of Disorderly Inclinations and Delectations remained behind:

¹ By the *head*, may here be understood the thoughts: by the *arms*, the acts: and by the *feet*, the movements, affections, or inclinations, of the soul.

for into a thousand pieces it was torn, and down into the ditches fell. My back, my shoulders, and my reins, besides, were all, in like manner, scaled.

Behold, then, how Interior Penance performs her work, by stripping off, that is to say, and casting aside the bad life of the past, and also by beginning a life that is new.

Without this Interior Penance, that which is Sacramental profiteth nothing. For, were any one, merely with his lips, to confess his sins to the Priest, and have neither true contrition, nor any of that imperfect sort of sorrow for having offended God, which Divines term Attrition,¹ combined

¹“ *Attrition*, when united with the Sacrament of Penance, and the Absolution of the Priest, is sufficient, although the soul be not in a state of perfect contrition, to obtain for it the remission of its sins.” (St. Thom. Theol. Affect. v. 202.) Attrition, although a species of contrition, differs from true and perfect contrition, both in its motives and effects. For, whilst perfect contrition has for its motive the charity wherewith God is loved disinterestedly, above all things whatsoever, for His own sake alone, and, for its effect, the justification of man, even before his reception of the Sacrament of Penance, of which, however, it involves the promise and desire, attrition has for its motive charity of a self-interested, and consequently less perfect, nature. With the aid of the Sacrament of Penance, its effect is to procure for the sinner the remission of his sins; whereas, without that Sacrament, it fails to do so. To be true, each species must be interior, supernatural, sovereign, and universal: and moreover, produce a sincere, firm, and efficacious resolve, never again to commit a mortal sin. The four motives proper to Attrition are: 1. Detestation of sin, as being the greatest possible disorder: 2. as causing the deprivation of sanctifying grace: 3. as involving the loss of Paradise: and also, 4. the punishments of Hell. The nature of the Charity, or Love of God, which it requires, is that of Hope; which shews us in God a Father full of mercy, always ready to pardon the penitent sinner,—a God, the source of all justice, always ready to recompense that which is meritorious, to do which, He will

with a firm purpose of amendment by the forsaking of his evil life, he would be doing himself a grievous wrong. For, whilst imagining himself to be receiving benediction and absolution from the Priest, he would be receiving malediction from God; and would still remain deprived of Grace, and also of the remission of his sins.¹

To return, however, to our subject:—

To put me, therefore, into a somewhat more comely form, Penance clothed me with her own livery: that is to say, with a hair-cloth shirt, that covered my body down to the knees, and my arms down to the elbows. She also begirt me with a broad leathern cincture round about the loins: and, that my warmth might not to coldness turn, she gave me a Habit of Sack-cloth, for a cloak over all.

But, when I saw myself into such good order put, and with such seemly Habits clothed, I bethought me of good St. John the Baptist, who was clothed with a raiment of camels hair, and begirt with a leathern cincture round about the loins (Mar. i.). So, likewise, did I

never fail. This idea of the Divinity leads man to love Him, as the source of all justice, which is the Love of Hope: and, with this Love of God, attrition is a disposition sufficient to obtain, in the Sacrament of Penance, the remission of sins. (See Migne. Dict. Theol. Mor. p. 254.)

The Author, like other Theologians before the Council of Trent, refrains from definitively drawing the line on this important point in his subject.

¹ “Tres sunt species Penitentiae:—1. *crudelis et desperans*, ut in Cain et Juda:—2. *simulatoria et immunda*, ut in Saulo et Esau:—3. *utilis et consummata*, ut in Zaccheo et Maria, cui hæc quinque insunt,—contritio, confessio, maceratio, correptio, perseverantia;—prima, in corde; secunda, in ore; tertia, in carne; quarta, in opere; quinta, in virtute.” (Rab. Maur. Allegor. Sacr. Script.)

think of the good prophet Elias (4 Kings): of St. Paul, the Hermit: of St. Antony, of the Desert: and of many more, besides. Not, indeed, that I esteemed myself to be as good as they: but I had the hope that, through the assistance of Divine Grace, I might also be enabled to go thither where now they are,—that is to say, to Paradise.

CHAPTER V.

Of the manner in which true Penance is begun within the soul; and also how his conscience brings the Knight to book.

WE have, in what has gone before, already said that no true Penance can there be without a special Grace from God. For, the heart of the sinner is unable to turn itself away from ill-ordered love, and to withdraw from sin, converting itself towards God by a well-ordered love, without a special operation of the Grace of God.

It is, however, a point much discussed amongst Divines, whether it be in supernatural love, or in supernatural fear, that true Penance has its first beginnings: and this question is not one that can be summarily disposed of. To avoid, however, what would be but tedious, I will here briefly say, that true Penance may sometimes have its first beginnings in supernatural love, and at other times in supernatural fear. For, since true Penance is the work of God alone, He can commence His work, either by motives of love, or by those of fear, as may to Himself seem good.

When, however, it is by motives of love that He

commences the work of Penance within the Soul, this, in the opinion of Divines, is not His general or ordinary, but His exceptional mode of proceeding. Such, indeed, was the conversion of St. Paul, of the thief upon the Cross, and also of St. Matthew. But, ordinarily, it is by motives of fear, that God commences His work of Penance within the soul.

This is set before us in a figure in the third book of Kings (ch. xix.) as shewn to the prophet Elias, when he was commanded to go forth from the cave wherein he dwelt, and to stand upon the mount before the Lord. "And, behold, the Lord passed by: and a strong and mighty wind overthrew the mountains, and rent the rocks thereof in sunder before the face of the Lord: but the Lord was not in the wind. After the wind, there was an earthquake: but the Lord was not in the earthquake. After the earthquake, there was a fire, but the Lord was not in the fire. After the fire, there was a still small voice, as it were, a gentle and subtile breathing: and there the Lord was."

Now, such is the way in which the Lord is wont to send down upon the sinner, first, a blast of terror, to overthrow the Mountain of Pride, and to break the heart that is harder than stone: after which there ensues a commotion and perturbation of the soul. After this commotion, comes Conscience, which, like some fiercely-burning flame, stings and torments the sinner's heart, accusing him of his evil life. But the Lord is not yet there by Sanctifying Grace.

These, nevertheless, are certain forerunners, that prepare for the Lord His way.

For, when the perverse will has, by servile fear, been deadened with affright, and well nigh dragged down to

the very gates of Hell, there then ensue the gentle whisperings, and the subtile inspirings, of Divine Grace, Who vivifies and resuscitates the soul, saying: "Lazarus, come forth;" and, at Her coming, She imparts consolation to that soul; rendering her tranquil and peaceful, and assured of the remission of her sins.

Now, in what our Knight has told us above of his own Penance and conversion, this would seem to have been commenced in himself with supernatural love, and therefore in God's exceptional way: for, whilst he was still in the slough and mire of sin, by the clear light of the knowledge which God poured into his soul, he perceived his own folly, and, with an act of true and perfect contrition, bewailed his evil life, imploring, at the same time, God's mercy and assistance; so that Divine Grace at once came to his assistance, and straightway drew him forth out of the mire of sin. This kind of Penance and conversion, however, is not that which is commonly in use: but, generally speaking, there are certain preliminary steps to the justification of the sinner,—as, by the figure of Elias, above referred to, is clearly shewn,—whereby the way is prepared for sanctifying Grace, which alone renders the soul just and acceptable in the sight of God.

And it is of this kind of conversion and re-duction, which is the more usual and ordinary, that the Knight now wishes in what follows to speak, and at the same time to tell us how Divine Grace by degrees re-instated him in that pristine and primitive innocence of his own, which he had when at first baptized.

Let us, then, hear how this was done.

When Penance, said the Knight, had clothed me, next upon the skin, with a hair-cloth shirt, and over it

thrown around me a Habit of sack-cloth, she made me sit down upon a block of stone, about two feet in height, upon the ground.

Then, Divine Grace stepped aside into, as it were, a small secret chamber of her own; and from it promptly came forth again, bringing with her at the same time two women and a man.

That man was a Priest, clothed in a long black robe, over which he wore a rochet, and, on his neck, a stole.

One of those women looked frowning, and troubled. In her right hand, she held a keen and sharply-pointed blade, called the Sting or Remorse of Conscience; and in her left was a book, all scarlet red. When I looked her in the face, I trembled with fear; for, scrutinizing me askance out of the corner of her eye, she seemed to menace me with threatenings stern.

This woman's name is Conscience: and never does she cease from accusing the sinner; piercing his soul with agonizing stabs, and fretting it with the gnawings of continual remorse.

The other woman looked gracious and kindly enough. In her right hand, she held a book that was written in letters of gold, and covered all over with pearls.

This woman's name is Memory.

These two women Divine Grace then set on either side of me; Conscience on the left; and Memory on the right.

Immediately before my face there stood an ivory throne, upon which Divine Grace Herself sat down: and, at Her side, but down below, there was another judgment seat, upon which Divine Grace caused the Priest to sit down.

Penance and her daughters round about me stood.

When Divine Grace had taken Her seat, She com-

manded Conscience to open her red book, and to lay it before mine eyes: and so she straightway did.

When that book had been laid open, I perceived that it was written, not in ink, but in blood; and that therein were written down, and in due order ranged, all the grievous and countless crimes and sins, which, whilst following after Folly and Voluptuous Pleasure, I had formerly committed and perpetrated.—So great was my confusion, agitation, and amazement at sight thereof, that not a single word could I say.

Then Conscience at once began to accuse me, and sternly and unsparingly to pierce and to probe me with the poignant blade which in her hand she held: and so thoroughly did she push her searchings home, that she drove them into the innermost secrets of my heart: and clearly and distinctly, thereupon, she said:

“Behold, poor wretch, and read in this book, and see how evil has been the life which thou hast led, contrariwise unto God, unto right, and unto reason.

“For, hast thou not been proud, and haughty; disdainful, arrogant, and ambitious; envious also of the well-doing and prosperity of others;—detractor, and evil-speaker, of those around thee; wrathful and spiteful; wishing, and doing, mischief unto thy fellow-men?

“Hast thou not also been avaricious; hungering and thirsting after gold and silver, rather than for thy God?

“Hast thou not, likewise, been dainty, and gluttonous; intemperate in drinking; immoderate in eating; vain, and dissolute; impatient, presumptuous, and insolent; unchaste, and, in every way, impure?

“Hast thou not, in the sinful and disorderly life thou hast led, broken and transgressed every one of the Commandments of God?

"Hast thou not denied Him in word and deed? Hast thou not lightly, or profanely, sworn by His most holy Name? Hast thou not also blasphemed against Him, and against His Saints, besides?

"Hast thou not false witness borne, and pernicious lies and falsehoods told? Hast thou not, moreover, covetously desired the wife, and the property of others?

"Hast thou not, again, been disobedient to thy parents, and dishonour towards them shown? Hast thou not brought down sorrow upon them? Hast thou not uttered curses against them; and even their death desired?

"In place of putting thy Faith, and Hope, and Love in God, hast thou not rather put them in thy relatives and friends, in worldly power, honours, riches, position, and authority, in His stead?

"And what shall I now say more?

"Were I to attempt to enumerate all the evils and sins which thou hast wrought and committed, together with their attendant circumstances, a whole day would not suffice: for, in short, thou hast made no account of God, nor deemed thy salvation to be worthy of thy care; but to all that is sensual, impure, and iniquitous, thou hast wilfully and deliberately yielded thyself up."

Now while Conscience was thus formulating her indictment against me, Contrition at my side was weeping most bitterly: and, for the anguish and sorrow she felt in her heart, she kept vehemently smiting her breast with her hands.

When Conscience had thus brought her accusations against me, she turned over the leaves of her book, and shewed me what the pains and torments were, that I had deserved for my sins:—and all those pains were infinite.

"Look here," said she, "and read! Look here, and

see what thy deservings are! Look here, and see the wages that are thy due! Behold what thou hast merited for thyself by thy sins, and by going after Folly and Voluptuous Pleasure!

“Because thou hast turned thyself away from God and from His Love, thou hast merited to be for evermore deprived of His Grace, and of His Glory, which to the soul is a torment that surpasses and surmounts all the torments whatsoever that the human mind can imagine or conceive.

“And because thou hast, with an ill-ordered love, turned thyself towards the world, in pursuit of sensual pleasures and delights, thou hast merited to be perpetually tormented with unspeakable torments, both in body and soul, together with the Devils in Hell; that so thou mayest there keep company with, and be afflicted, harassed, and tormented, by those whom thou hast chosen to serve rather than God. There, hast thou deserved to burn for evermore in flames of fire, yet never be consumed: there, to have all thy laughter turned into tears; thy joys into sorrows; thy songs into wailings and blasphemings; and for the coveted embraces of the objects of thy desires, to have the torments of devils and evil spirits in their stead:—to have, in short, all those members which thou hast yielded up to the service of sin and iniquity, be it what it may, perpetually afflicted in Hell with unspeakable and innumerable torments; and all these are torments and pains that have to be endured, without the slightest abatement or hope of relief, not merely for a hundred thousand years alone, but for endless ages, to all eternity.

“Behold, then, what the deserts of thy disorderly life have been! Behold what thou hast merited for thyself in the Mansion of Worldly Felicity, by going after Folly

and Voluptuous Pleasure therein. Cast thine eyes about thee now; and consider what thou wilt do:—seeing that thou hast within thyself neither the power, nor the virtue, that can deliver or absolve thee from these torments.”

When, therefore, I had heard my Conscience thus speak, and seen, as it seemed, Hell opened upon me to swallow me up; appalled, and aghast, my spirit within me swooned away; and speechless, at the feet of Divine Grace, prostrate upon the ground, I fell. But She, in pity and compassion for my state, touched me with her wand, and commanded me up to rise. Then, when I had come to myself again, and risen up from the ground, in great sadness and desolation of spirit,—and even, as it were, half-way on the road to despair—Divine Grace, to re-comfort me, and to give me fresh courage, commanded Memory to open the book which in her hand she held.

CHAPTER VI.

How he is afterwards brought to make a good Confession.

WHEN Memory therefore had opened her book, I saw that it was written in letters of gold and heavenly blue, and that within it were contained the great goodness and infinite mercy which characterise God's dealings with penitent sinners; as also, the manifold and gracious promises, which He likewise vouchsafes to make them.

Then, by command of Divine Grace, Memory began to read as follows:—

St. Paul, when writing to the Romans, says: “Where sin abounded, Grace hath more abounded.”

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He that is distrustful of the mercy of God, denies that God is merciful. Grievous is the wrong that he does unto God, who is distrustful of His mercy: for, by so doing, he denies that God is possessed of that Charity, truth, and power, wherein the whole, and entire, hope of all poor sinners consists.

Of His own great Charity, in truth, it was, that He sent His only begotten Son into the world to assume unto Himself human flesh, that therein He might suffer His passion and death for the remission of the sins of all poor sinners. And, consequently, He hath, for the sake of His Son, promised pardon and forgiveness to all poor sinners alike, as often as they shall, in Faith, with true contrition and sorrow of heart, seek for it at His hands.

To His promises God is faithful and true; and that which He hath promised, He hath power to perform. And not only is it possible, but lawful besides, for Him to do whatsoever He will; neither can anyone hinder Him therefrom.

If, therefore, it be His will to pardon penitent sinners, no one can prevent Him from so doing.

But, that it is God's will, and that He hath also promised, to forgive the sins of all them that are truly penitent, He hath testified by His words, and shewn forth by examples, in many places and passages of Holy Scripture.

We will here, in the first place, speak of the promises He hath made; and afterwards bring forward some examples thereof, as well from the Old Testament as from the New.

By His prophet Isaiah, then, in a certain passage, He saith: "I am He, that blot out thine iniquities for My own sake; and I will not remember thy sins" (Is. XLV.).

"For Mine own sake," He saith; not, "for thy sake:"

that is to say, for the sake of Mine own goodness, mercifulness, and charity, and not for the sake of any merits of thine: even as though He had said unto each individual sinner; "If it were for the sake of any merits of thine, that I forgave thee thy sins, thou mightest indeed be disquieted, and even despair: but seeing that it is for the sake of Mine own mercy and goodness, which is infinite, that I forgive them, thou hast no cause nor occasion, to despair of thyself: for the smallest particle of My mercy is infinitely greater than the whole multitude of the sins of the whole world, all put together."

In another passage, in the forty-fifth chapter of the same prophecy, He also saith: "Return, and be converted unto Me, and you shall be saved, all ye ends of the earth: for I am God, and there is no other."

Now, what is it to say, "I am God," but this;—that, "I am all-good, and all-merciful?" God, He certainly would not be, if good and merciful He were not.—If, therefore, it is impossible for Him not to be God, it is also impossible for Him not to be good and merciful.

Again, in words addressed to us all, the same Prophet thus saith: "Let the wicked forsake his way, and the unjust man his thoughts, and let him return unto the Lord: and He will have mercy upon him: and to our God, for He is bountiful to forgive" (Is. lv.).

Afterwards again, when speaking by His Prophet, Jeremiah, to the people of Israel, who had grievously offended, and provoked Him to anger, by their acts of idolatry, and by many other sins besides, He saith: "Return, O rebellious Israel, saith the Lord, and I will not turn away My face from you:"—or, as the Hebrew version renders the passage, "I will not cause my wrath

to fall upon you: for I am holy and good, saith the Lord, and will not be angry for ever" (Jerem. iii.).

By the mouth of His Prophet Ezechiel He also saith: "If the wicked truly do Penance for all his sins which he hath committed; and keep all My Commandments; and do judgment and justice; living, he shall live, and shall not die. I will not remember all the iniquities which he hath done. In his justice that he hath wrought, he shall live. Is it my will that a sinner should die, saith the Lord God, and not that he should be converted from his ways, and live? Repent ye, yourselves, therefore, and ye shall live" (Ezech. xvi.).

The prophet David, also, hath likewise said: "From the morning watch, even until night, let Israel hope in the Lord" (Ps. cxxv.): that is to say, "Let the faithful, from the moment of his birth, even until that of his death, put his trust in God." And why so, good Prophet? "Forasmuch as," saith he, "with the Lord there is mercy; and with Him a plentiful redemption."

Again in the Book of the prophet Joel, we read: "Be converted to Me with all your heart, in fasting, and in weeping, and in mourning: and rend your hearts, and not your garments; and turn to the Lord your God: for He is gracious and merciful: patient, and rich in mercy: and ready to forgive you the evil you have done" (Joel ii.): or, as the Hebrews read the passage, who repenteth Him of the evil:"—"of the punishments," that is to say, which He hath threatened to send down, whensoever man repents of the evil of the sin he hath committed.

Thus, too, when speaking of the great goodness of God, the Prophet Micah also says: "Who is a God, like unto Thee, Who takest away iniquity, and passeth by the sin of the remnant of Thy inheritance? He will not keep

His anger for ever: because loving-kindness pleaseth Him; and He delighteth in Mercy. He will turn again, and have mercy on us. He will put away our iniquities: and He will cast all our sins into the bottom of the sea" (Mich. vii.).

Where, then, is the sinner, who, with these words in his ears, could be so fool-hardy as to despair of himself; seeing that God is more ready to forgive, than is the sinner to ask His forgiveness?

Let us now look into the New Testament, and see whether it be not here also in perfect accordance with the old.

The Son of God, Who is Himself the Truth Infallible, spake thus to Nicodemus: "God so loved the world, as to give His only-begotten Son, that whosoever believeth in Him may not perish: but may have life everlasting. For God sent not His Son into the world to judge the world: but that the world may be saved by Him" (John iii.).

And to the Pharisees, who murmured on account of His eating and drinking with Publicans and sinners, He replied: "They that are whole, need not a Physician, but they that are sick: for I am not come to call the just, but sinners, to repentance" (Matt. ix.): even as though He had said; "I am come into the world, not as its judge, but as its Physician; and therefore I put up with the uncleanliness and ill-savour of the sick, and go, likewise, to visit the weak and infirm. So far am I from holding poor sinners in abomination, that for their sakes am I now come into the world; not indeed that they may continue to be sinners, but that they may return unto Penance, and be made just."

Again, on another occasion, when speaking to the same Pharisees, He made protestation that the Angels in Heaven rejoice over one sinner returning unto Penance, more than over ninety and nine of the just who need not Penance at all (Lu. xv.).

St. Paul, in another place, likewise says, that "God spared not His own Son, but delivered Him up for us all," to the end that He should die, rather than that He should not forgive us (Rom. viii.).

If God, then, for the sake of sinners, hath not spared His own Son, is there aught besides that He should deny them on account of its own superior dignity, or its greater intrinsic worth? Hence, the same Apostle, when speaking of Jesus Christ in his Epistle to the Hebrews, says: "We have not a High Priest, who cannot have compassion on our infirmities: but One, tempted in all things, like as we are, yet without sin. Let us go, therefore, with confidence, to the Throne of Grace, that we may obtain and find Grace, in seasonable aid" (Heb. iv.).

And what shall I now say more? Were I to attempt to bring forward all the passages of Holy Scripture, which are to the same effect, even time itself would fail me. No one, therefore, has any occasion to feel a distrust of the goodness of God, or to despair of himself on account of his sins, be their grievousness and multitude never so great; seeing that God has Himself made so many promises of pardon to the sinner, if only he will but amend.

The same hath He also in like manner, shewn forth by many beautiful examples, both in the Old Testament and in the New.

For, first, when King David, after having committed adultery and murder, prayed with true contrition and

sorrow for the forgiveness of his sins, saying, "Peccavi," God had mercy upon him, and pardoned his sin (2 Kings).

So again, in the instance of Manasses, the son of Ezechias, who restored the worship of false gods, which his father had abolished, and, in the mistaken zeal of unbelief, offered his own children to be burnt in sacrifice: who also grievously persecuted the Prophets, and, amongst them, Isaiah, whom he sentenced to be cruelly sawn asunder, besides causing many other innocent people to be wantonly put to death: when, at last, he was taken captive by his enemies, and carried away, bound hand and foot, in chains to Babylon, he became, in his hour of tribulation, duly sensible of his sins, and prayed unto God with a good and contrite heart; whereupon he was received back into favour, and restored to his kingdom (2 Par. xxxiii.).

The inhabitants of Nineveh, likewise, on being threatened by the mouth of Jonah the Prophet, that God would put them all to confusion, and utterly destroy them, on account of the multitude of their sins, did Penance and prayed for mercy: and God therefore took compassion upon them, and forgave them their sins.

The sinful woman in the Gospel, the Samaritan woman, and the Chananian, all prayed for mercy: and, notwithstanding their grievous and enormous sins, they obtained it (Lu. vii, Matt. xv, John iv.).

St. Matthew, Zaccheus, and many other publicans besides, were received into a state of Grace.

St. Peter thrice denied his Divine Master, imprecating woes and maledictions upon his own head if he had any knowledge of Him at all: but, when he bitterly wept for his sin, he, also, obtained mercy.

The thief, hanging upon the cross, at the very point of death, although he had, all his lifetime, done little else than commit sin, extort ransom, and, as a brigand, rob others of their goods, on becoming at the last moment duly sensible of his grievous crimes and sins, and praying for mercy, obtained it in a larger measure than even he had sought (Lu. xxxiii.); for, God is indeed so truly munificent that He always gives over and above that for which He is asked.

St. Paul had been a blasphemer, and also a determined persecutor of the Church; but, notwithstanding all this, he likewise obtained mercy (Acts v. Tim. i.).

Now, such as these hath God set before sinners as examples, that they should never doubt His mercifulness, nor His willingness to forgive them, if they will but acknowledge their sins, as they ought.

Had it been for the sake of any merits of their own; that God forgave sinners, they might then indeed have been distrustful of His mercy: but such is not the case:—it being for the sake of the merit of the Passion of Jesus, His Son, which is infinite, that He pardons the sinner his sins. Were the sinner, then, to have committed as many sins as there are drops of water in the sea, and grains of sand upon its shores, no occasion would he have, even then, to despair of himself: for, great as the number of his sins would be, the mercy of God is infinitely greater; and, at its coming, it consumes and annihilates all those sins, sooner than would a flame of fire a single fibre of tow.

Now, when I had heard the Lady, Memory, thus read and speak, I took good courage of heart once more; and, in the words of David's Psalm, I said: "According to

the multitude of my sorrows in my heart, Thy comforts have refreshed my soul" (Ps. xciii.).

Then, casting myself upon my knees, with hands together joined, and cheeks all bathed with tears, and putting my whole trust in the promises of God, and in the merit of the Passion of our Lord, I most humbly prayed to Divine Grace for mercy, and for the pardon of my sins.

Divine Grace replied, that She was Herself then ready to pardon me, provided I would sincerely and fully, without consciously and voluntarily omitting any one of them, confess my sins there to Her minister the Priest:—adding, that whensoever She pardons grievous sins, She pardons them all, or none.

How great indeed then was my confusion and shame in having thus to accuse myself, and in all their turpitude to confess my sins to a man whose nature was like unto my own! And yet how much rather did I prefer to endure a brief and temporary confusion in this world, than to be banished from the Courts of Paradise hereafter.

Wherefore, that I might not, through forgetfulness, leave anything in arrear, I besought the Lady, Memory, to take the red book which Conscience held, and in which all my sins were, in their order, written down, and to read them over to me in a whisper, from where she stood behind. And so she very willingly did.

Then, Confession, and her sister Contrition, drew up very close to my side: and, meekly kneeling upon my knees, with hands together joined, with head uncovered, and eyes bent down towards the ground, I began with exceeding confusion and shame to accuse myself, and to

confess my sins,¹ in accordance with what Memory read over to me, from where she stood, behind.²

But, since a confession must not be revealed, nor published abroad, I have not here written its particulars down; although, from the nature of the Arms and the Habits, which Depraved Will had formed to be my own: as also, from the description of the Seven Towers of the Mansion of Worldly Felicity, which are the Seven Capital Sins; and, more especially, from the Explanation of the Ten Commandments of the Law, and the accusations which my conscience brought against me, it plainly enough appears what my confession substantially was.

For these reasons I therefore hold myself excused from saying more upon the subject here.

¹ The rules for making Confession aright are briefly set forth in the following ancient lines.

“Sit simplex, humilis, Confessio, pura, fidelis,
Atque frequens, nuda, discreta, silens, verecunda,
Integra, secreta, lachrymabilis, accelerata,
Fortis, et accusans, et sit parere parata.”

In the “*Libellus de mod. Pen. et Conf.*” 1496, there is a nearly similar form.

² The seat of the Memory is said to lie in the hinder portions of the brain.

CHAPTER VII.

And what he consequently has next to do.

WHEN I had thus, with true contrition, confessed my sins in accordance with what Memory read over to me in a whispering voice from where she stood behind; and had likewise asked, with all humility, for pardon and absolution;—submitting myself to make all the satisfaction in my power, and promising that I would never be a renegade, or backslider, again, Divine Grace commanded the Priest, who was seated, as Her assessor, in his tribunal down below, to give me absolution.

Then, laying his hand upon my head, he pronounced these words and said: “By the authority of God, and by virtue of the merit of the Passion of Jesus Christ, I absolve thee from all thy sins in the Name of the Father, and of the Son, and of the Holy Ghost.—Amen.”

As soon as this had now been done, Divine Grace commanded that a fire should be made. And, whilst that fire was being enkindled, was ever man, think you, filled with greater fear than I, lest Divine Grace¹ should also command, that into the same, on account of the manifold and grievous sins which I had committed, I should myself be cast? Good courage of heart, nevertheless, I took by putting my whole trust in Her mercy, and

¹ It should here be observed that, in speaking of Divine Grace as a Person, we are simply following the requirements of an allegory: but it must, of course, be borne in mind that by this Lady, who is here and elsewhere called Divine Grace, God Himself in His supernatural action within the soul is what is invariably meant to be understood.

assuring myself that, on the penitent sinner, in life and in death, the light of God's countenance ever propitiously shines; and that gladly would I therefore die for the love of God in satisfaction for my sins, if such were His holy will.

This, however, came not then to pass, but something far better than had ever entered into my thoughts at all. For, as soon as that fire had been enkindled, Divine Grace took hold of that red book, wherein all my grievous sins, and the punishments thereby deserved, were written down; and then she spoke as follows: "Behold, I remit and forgive unto thee, for Mine own sake, all those sins which are written in this book; and also the eternal punishment which is their due; leaving the temporal punishment for the same still to be undergone: wherefore I now consign thee to Satisfaction; and what she may require of thee, thou shalt perform."

When she had so said, she rent and tore up that red book into a thousand pieces, and cast it into the fire. And, was ever man, think you, more glad than I was now, when I saw my sins all burning there, and not myself, as I once had feared?

Now, perhaps, the following question may be here proposed, which is not in any wise foreign to our subject, and is frequently also disputed upon in the schools: namely, why was it the will of Divine Grace that I should make satisfaction for my sins, when she had already remitted and forgiven them? And again: Does man possess the power to make any such satisfaction at all? And further: Does not God Himself, when pardoning the guilt, remit the whole of the punishment, likewise, in full?

In order, then, to resolve this question, which is indeed

of no little importance, we must here observe that of satisfaction there are two several kinds.

The one is that whereby the guilt of sin is cancelled, and also the eternal punishment which to that guilt is due.

The other, which is termed canonical, or Sacramental satisfaction, is that which cancels the temporal punishment alone: and, by this satisfaction, it likewise is that the relics, or residuary remnants, of former sins are themselves also cured and healed.

If, therefore, it be of the former of these satisfactions that we speak: namely, that which cancels the mortal guilt of sin, and also the eternal punishment which to that guilt is due, we say, that no one, who is purely and simply man, can make this satisfaction at all; but only Jesus Christ Himself alone, Who is, at once, true God, and true man; and Who, by His death upon the Cross in our behalf, has made satisfaction to Divine Justice both for our sins, and also for the eternal punishment that is their due (Ps. xxi.).

Hence, when God, by His Grace, pardons the penitent the mortal guilt, He also remits together therewith, not for the sake of any merit on the sinner's part, but for the sake of the merits of the Death and Passion of His Son, Jesus, the eternal punishment which to that guilt is due.

But, if it be of the second of these satisfactions that we speak; namely, that whereby the temporal punishment of sin is cancelled, we say, that, although God may, in consideration of the greatness of the penitent's contrition and sorrow for his sins, remit, together with the eternal punishment, the whole of the temporal punishment as well; yet, as to whether God actually does this, or as to the

time when He does it, we cannot know anything for certain: because no one can have any certain assurance that the sorrow which the sinner has for his sins, is sufficient to cancel their temporal punishment in full.

And, therefore, although God is able to do this, and sometimes actually does, and has done it—as we believe Him to have done in the case of the penitent thief, and in certain others also that might be named,—He nevertheless, when remitting our sins, and the eternal punishment which is their due, ordinarily subjects us to some temporal punishment, and wills, that, for those sins of ours we should make a temporal satisfaction.

We might here adduce many passages and examples from Holy Scripture in proof of this. To avoid, however, what would be but tedious, we shall mention only two.

The first is that of Moses and Aaron, who were punished with a temporal punishment for their sin of unbelief, in the doubt they entertained as to whether God would not be prevented by the disobedience of the people from causing water to come forth from the rock (Num. xx.). In punishment for that sin, God made known to them that they should neither lead the children of Israel into the Promised Land, nor enter into it themselves.

Of David also, we likewise read, that, after the remission of his sins of adultery and murder, he was, for his presumptuousness and disobedience, with temporal punishments, in many ways chastised: insomuch that he was told by Nathan the Prophet, that the sword should never more depart from his house.

Neither is it otherwise than equitable, that he who in offending has shown himself to be a fool, should

in making satisfaction be made wise; and that he, who, by transgressing God's law, has shewn himself to be presumptuous, should, for the restraint and retrenchment of his presumptuousness, be with temporal punishment chastised. For such reasons, therefore, it is God's will that we should make a temporal satisfaction for our sins; although He have, for the sake of the merit of the Passion of His Son, remitted unto us both their mortal guilt and their eternal punishment, and we ourselves be reconciled unto Him by His Grace.

And, so far is this from casting, as some would imagine and assert, the merits of Christ into the shade, that these are rendered even yet the more illustrious still thereby: for, when we visit our sins with punishment upon ourselves, it is always in the hope, that, through the merit of Christ, from whence alone all merit comes, God will, in consequence thereof, after having already remitted unto us the eternal punishment, remit unto us the temporal punishment, likewise.

Although, therefore, we could not ourselves make satisfaction for the eternal punishment that is due to our sins, we nevertheless can, with the Grace of God, and through the merit of the Passion of Jesus Christ, on which alone all merit and satisfaction depends, make satisfaction for their temporal punishment.

Thus, then, when my guilt and eternal punishment had been remitted, I was consigned to Satisfaction for the punishment of my presumptuousness, and for the retrenchment of all lingering affection unto sin.

How she dealt with me, I would ask you now to hear.

It was then the hour of sunset, and twilight was at hand; yet, meat or drink had I never once tasted throughout the whole of that day.

Satisfaction, therefore, took me by the hand, and made me sit down upon a block of stone.

Contrition and Confession were at my side; as were Memory, and Conscience, likewise. Conscience, however, no longer reproachfully frowned; but, being herself now perfectly tranquil, she left me also in peace. She had, moreover, snapped her poignant blade in twain; and cast the same away.

In majestic state, on Her mercy-seat, Divine Grace still sat enthroned: and, watching in silence my acts and demeanour, She guided me continually with Her eye.

Satisfaction forthwith made supper ready: and it was ready soon. Then, having spread a great heap of ashes on the ground, she brought me a small barley-roll, baked under ashes, together with a little spring water in a cruce.

When the Priest had pronounced the blessing, she divided that barley-roll in twain; and, measuring out a pittance of it in a pair of scales, she gave me just so much, by weight, to eat. She also besprinkled it with ashes, whilst she served it, the better to give it the flavour required. Some three or four morsels I accordingly ate in exceeding great anguish and sorrow of heart.

In a small-sized glass, she gave me next a driblet of clear spring-water to drink. As much would even a linnet itself sip up within the day. Contrition, who held the glass, was weeping bitterly: and into it her tears copiously fell; so that my drink was water, mingled with tears. I remembered, whilst at supper, how the Prophet David had said: "I ate ashes as though it were bread, and mingled my drink with my tears" (Ps. ci.).

That Supper of ours was speedily brought to an end:

for, the pittance of bread, with its salt, and water, was our one and only fare.

Then did the excesses in which I had indulged in the Mansion of Worldly Felicity come to my remembrance; and, through the multitude of the sorrows that I had in my heart, my tears burst forth, and to myself I said: "*Per quæ quis peccat, per hæc et ipse torquetur*:"—By the self-same things whereby a man doth sin, by those things also is he tormented. I, who have sinned by intemperance and excess, am now punished by fasting and abstinence. I, who was wont to be clothed and bedded but too luxuriously, am now clothed with sackcloth, and my bed is the ground. I, who was wont to keep watch, both by night, and by day, for all that was sensual and impure, have now, for the greater part of the night, to keep watch in supplication and prayer: and the greater my delights have been in the past, so much the greater must now be the chastisements inflicted upon my body, and the mortifications imposed upon its affections and lusts.

When Supper was over, and grace had been duly said, Satisfaction prepared for me a bed in the manner following. First, on the bare ground she strewed a scanty scattering of straw, and over this she spread the self-same heap of ashes, from which our condiment at supper had been supplied.

Of the sackcloth wherewith I was clothed she then divested me; and upon that bed of ashes she laid me down in my hair-cloth shirt to sleep.

But, because my head was set too low, and lest, in the course of the night, I might therefore be troubled with dreams, for a pillow and bolster under my head, she placed beneath it a stone: whilst, for a coverlet over me, my Habit of sackcloth she spread.

P

Close to my head then Penance fixed a loud alarum-bell, to arouse us at midnight up from sleep.

Down at my feet Satisfaction lay: Confession, and Contrition, at my side: and thus I took my rest for about three hours, or somewhat longer, when the alarum-bell suddenly began to ring.

Satisfaction then tugged me by the feet, saying that we must all now rise: whereupon we immediately all rose up, and betook ourselves unto God in prayer;—reciting, with great devotion and plenteousness of tears, the Seven Penitential Psalms.

CHAPTER VIII.

The Knight's devotions.

PS. VI. THE FIRST PENITENTIAL PSALM.

THE purport of this Psalm is as follows:—Herein the Psalmist desires and prays to be restored to his former health, which, by reason of his sin, he had lost: and he also rejoices in having been actually restored thereto: turning the laugh against his enemies, who had desired his death. In the prophetic sense, however, he is here speaking in the person of Adam, from whom we have derived all our infirmities, our corrupted nature, and all causes and occasions of sin, from which it is by Jesus Christ Our Lord alone that we can be delivered.

PS. XXXI. THE SECOND PENITENTIAL PSALM.

The purport of this Psalm is as follows.—He sets forth herein how great is the happiness of one, who has received from God the remission of his sins; as also, that he ought not to conceal, but to confess them truly, putting all his hopes in God's infinite mercy.

PS. XXXVII. THE THIRD PENITENTIAL PSALM.

The purport of this Psalm is as follows:—In the moral sense, he herein prays that his sin, by reason whereof he has been visited with sickness, and also fallen into many calamities besides, may be forgiven him. In the prophetic sense, Christ Himself here bewails and confesses our sins, as though they were His own; declaring into what calamities He had come by reason thereof; and from these He prays to be delivered.

PS. L. THE FOURTH PENITENTIAL PSALM.

The purport of this Psalm is as follows.—This psalm of deprecation was used by David after having been reprov- ed by Nathan, the Prophet, for the sin of adultery which he had committed with Bethsabee, and also for the murder of her husband Uriah: and it is one which all penitent sinners ought to use; because it sets Penance before us in its three constituent parts:—namely, Contrition, Con- fession, and Satisfaction.

PS. CI. THE FIFTH PENITENTIAL PSALM.

The purport of this Psalm is as follows:—The Prophet, in the person of the Church of the Old Testament, herein

bewails and laments the devastation of the kingdom of Judah, which its enemies had wrought, and from which he prays to be delivered by Jesus Christ, whilst foretelling, at the same time, the conversion of the Gentiles: and, since it is one of the Penitential Psalms, it may be morally explained of the anxious, humble, and penitent, soul, praying unto God, with a truly contrite heart, to be delivered from its sins.

PS. CXXIX. THE SIXTH PENITENTIAL PSALM.

The purport of this Psalm is as follows.—Herein is the ejaculation and the prayer of one afflicted with remorse of conscience on account of the sins he has committed, and yet taking good courage of heart, and hope for himself, from the infinite mercy of God.

PS. CXLII. THE SEVENTH PENITENTIAL PSALM.

The purport of this Psalm is as follows:—Herein he seeks and prays for two different objects:—first, that his sin may be forgiven him: and secondly, that he may be delivered from his enemy, who was then no other than his own son, Absalom.

By the spirit of prophecy, however, David here foresaw how Judas would persecute and betray Jesus Christ; and heretics, likewise, in their turn, the Church. In this psalm, David himself prefigures Christ, and also the Church: whilst Absalom prefigures both Judas, and heretics.¹

¹ In the “authorized” version, the Psalms above referred to are the 6th, 32nd, 38th, 51st, 102nd, 130th, and 141st.

When we had thus recited these seven Psalms, we retired no more to rest; but continued throughout the remainder of the night, keeping watch in supplication and prayer. At the dawn of day, the Lady, Memory brought us the Holy Scriptures: and then we began to read: at one time, in Isaiah; at another, in Jeremiah: then, in St. Matthew: and afterwards, in St. Paul.

We contemplated the great power and goodness of God, as shown forth in the creation of the world: we meditated upon His great charity and mercy, as shown forth in the redemption of mankind.

We then reflected upon the just punishment, so great, and so terrible, which God will inflict upon the reprobate: and, in the next place, we contemplated the gracious pardon and forgiveness which He mercifully vouchsafes unto all truly penitent sinners. And these readings, and meditations, we interspersed with short and devout prayers.

Neither meat nor drink again did I taste throughout the whole of that day; but fasted until after the sun was set: when, as upon the preceding day, I was served by Satisfaction with a small pittance of barley-bread, and with water commingled with tears. After supper, as on the previous night, she also laid me down to rest; and at midnight I rose up from sleep to pray unto God, as before.

Throughout the following day, I continued to do the like, tasting neither meat nor drink until the evening; but devoutly reading in the Holy Scriptures, and contemplating the admirable acts and works of God.

CHAPTER IX.

How he comes to be invested with his royal robes; and how an old Hermit appears on the scene.

SUCH was my daily round of fastings, prayers, and supplications, in the Castle of Penance; wherein I abode for the space of seven days. Nor is this without a mystical signification of its own.¹

For, the number, seven, is composed of three, the first of all the uneven numbers, and also of four, the first of all the even numbers; one and two not being reckoned as numbers, but merely as the roots of number.

Hence, as thus representing all numbers whatsoever, it has come to be regarded as a numerical symbol, indicative of great perfection: and as such, it is frequently employed in Holy Scripture to denote indeterminateness, totality, and universality.

Thus, where it is said of Sampson, that his paramour cut off his seven locks, is thereby meant all the whole quantity of the hair of his head (Judg. x.).

And, again, where the Church, in the Psalms of David, says unto God: "Seven times a day will I give praise unto Thee" (Ps. cxviii.), this also is equivalent to what is said elsewhere: "The praise of God shall be at all times in my mouth" (Ps. xxxii.).

¹ In the Author's days, it was still a generally received opinion that each of the numerals had a mystical signification, in addition to its proper numerical value: and of that opinion he avails himself, both here and elsewhere in this book, for the purpose of its illustration.

Where, once more, the wise man says: "A just man shall fall seven times, and seven times shall he rise again" (Prov. xiv.), this likewise is as though he had said, let the times he may fall be never so many, he will not perish, but, by God's assistance, will rise up again. This must, of course, be understood, as of those minor and daily sins alone, which, as long as we remain in this frail and mortal life of ours, we cannot be without.

St. Augustine, however, understands the passage as referring to tribulations, which conduce to humility; and not as relating to sins at all.

When, therefore, I say that I abode in the Castle of Penance for the space of seven days, my mystical meaning is this, that Penance I had to do all the days of my life: that is to say, to have at all times a true and hearty sorrow and regret for having offended God: and, more especially, whensoever He might call to my remembrance the offences I had committed against Him.

In this sense it is that the wise man says: "Be not without fear about sin forgiven" (Eccl. v.): meaning thereby, not that we ought to be distrustful, or doubtful, as to whether our sins have been forgiven us, or no;—but that we ought to have, at all times, a fear of falling into them again;—carefully avoiding all the occasions of sin; and striving against it to the uttermost of our power. And, since, in so doing, we are in a state of continual combat, we are, therefore, at all times, continually doing Penance; because, without pain and trouble to ourselves, that combat cannot be.

We ought also to feel a true and hearty sorrow for our sins, whensoever they come to our remembrance; for otherwise, it would seem as though we should still take a pleasure in evil-doing.

Since, moreover, the number seven is one of great perfection, it is also here implied and signified that our Penance ought to be true and perfect, and in no wise feigned, or merely an outside show.

Let us here, however, return to our subject.

When, therefore, the seven days of my Penance were accomplished, and I had now entered upon the eighth, that low block of stone was still my seat; my Hair-cloth shirt I had still to wear; and with my Habit of Sackcloth I still was clothed; and there, with weeping I mourned, and with mourning I wept; all pale as ashes, and woe-begone; and with dust and dirt from head to foot begrimed. To all seeming I might have been buried four days underground: for so abundant had been the sorrows and lamentations of my heart, the groanings of my spirit, and the outpourings of my tears, without being relieved by any repose, and so much was my body now wasted away, that, of my former self nought now remained save only the skin and the bones.¹

When Divine Grace, therefore, saw me in that piteous state She mercifully took compassion upon me; and, with a fair white napkin, which in her hand She held, She wiped my tears away, and cleansed my face, and then She said: "The Satisfaction which thou hast made contents Me well. I see thy humility. I know the sincerity of thy sorrow, and the greatness of thy contrition. Wherefore, for Mine own sake, I excuse thee more; and, the residue of thy temporal punishment, I now remit in full."²

¹ "Happy," exclaimed Taliesin, of old, "is extreme Penance for sin!"

² The remission either in whole or in part of the temporal

When She had so said, She most tenderly gave me, in sign of reconciliation, the kiss of peace.¹

And oh! the sweetness of that kiss!

No sooner did I feel the impress of that kiss, than my heart was so penetrated with love towards God, that for Him I languished, and of Him alone I thought.

No sooner had She imparted to me the sweet solace of that kiss, than my tears were staunched, and my mourning was at an end (Ps. xxix.).

Of the Habit of Sack-cloth, and the Hair-cloth shirt, wherewith I was clothed, she then divested me, and cast them into that burning fire.

And, all naked, and dirty, and begrimed, as I was, into Her arms she took me up, even as a mother would her child, and bore me onwards to a pool, which was there nigh at hand. Into that pool was trickling down a crystal stream that issued forth from a Rock of adamantine stone, which doth to all Eternity endure, and, as St. Paul in his first Epistle to the Corinthians says, represents Jesus Christ Himself: whilst by the water, that issued forth therefrom, is likewise represented His precious Blood,

punishment due to sins of which the mortal guilt and the eternal punishment has been already forgiven, when granted outside of the Sacrament of Penance, is termed, in the language of the Church, an Indulgence, plenary or partial, as the case may be. And it is so called, because the conditions for obtaining that remission are thereby rendered more easy than they would otherwise be. The dispensation of such Indulgences is an act of spiritual jurisdiction, and, like that of Sacramental Absolution, appertains to the jurisdiction divinely conferred upon St. Peter, and the legitimate successors to his Office in the Holy See; and it is carried into effect in a similar way by due delegation.

¹ St. Teresa says that the kiss of the Mouth of Divine Grace is unitive prayer. "Conceptions of the Love of God," chap. 2.

which. He hath shed unto the remission of sins, and for the justification of all the children of the Church.

In this pool, then, that is to say, in the Blood of Jesus Christ Himself, Divine Grace bathed me from the crown of my head even unto the sole of my foot, and made me as clean as an infant, just baptized.

Herein is the exceeding great goodness of God most clearly shewn forth to us, and plainly made known; it being He Himself, by Himself, and for the sake of Himself, Who effaces the sins of the penitent and justifies him.

What a marvel is here!

For, although it is true, that no sinner, who has come to years of discretion, and has the use of reason, is justified without Penance; nevertheless, the efficient and formal cause of the sinner's justification is, not Penance, but God Himself by His sanctifying Grace.

Penance is, as it were, a medicine, preparative or purgative, that puts man into a condition apt for the recovery of spiritual health.

And, as it is impossible to write on tablets of wax, unless the characters already inscribed thereon be first effaced, so likewise is it impossible for the soul that has sinned to receive the gift of justification, if its sins be not first effaced by Penance, which is itself a special gift of God.

We do not, however, say that the efficient cause of justification is Penance, but that God Himself is such.

We certainly find, if we attentively consider the teaching of St. Paul, that he attributes our justification, sometimes unto God Himself; at others unto the merit of Christ: at another time, unto Divine Grace: and very frequently, also, unto the Virtue of Faith.

But all this ought to be rightly understood.

Our justification, then, he attributes unto God, as unto the efficient cause thereof; since He it is, Who is Himself the sole Author and Creator of our justification.

Sometimes, he attributes it unto the merit of Christ, as unto the final cause thereof: since it is for the sake of Christ, and in virtue of the merits of His death and Passion, that we are justified of God, and not for the sake of any merits of our own.

He attributes our justification, in the third place, unto the Virtue of Faith, as unto its instrumental cause; and in the fourth place, unto Divine Grace, as unto its formal cause, since Grace Herself it is who forms justification within the soul.

Whilst, as for Penance, this might be termed its preparative, or pre-disposing cause: if it were allowable so to speak.

But all these things alike, that is to say, the merit of Christ, Divine Grace, Penance, and Faith, are gifts gratuitously bestowed by God Himself: and, therefore, it is perfectly clear and plain that God is, by His Grace, the doer of it all.

Were anyone, perhaps, to put this question here: "What then has man, and his own free will, to do, in order to his justification?" we should then reply: he has to offer no resistance to, nor in any wise to counteract, the Grace and work of God; but freely to consent thereto; and heartily and lovingly to follow the Grace of God, thus operating within his soul. This, however, he would not do, were he not, by a secret and interior inspiration, attracted thereto by God Himself; and, therefore, although it is without any merit of his own free will, that the justi-

fiction of the sinner is effected by Grace, nevertheless, without the consent of his own free will, it is not effected at all.

Let us here, however, return to our subject.

Since God is, by His Grace, the efficient cause of the justification of the sinner, it was Divine Grace Herself, Who in fact bathed and cleansed me in the pool of the Blood of Jesus Christ: that is to say, in the merit of the Passion of Our Lord.

When She had now thus bathed and cleansed me, She clothed me with a fair white garment, that was woven of the finest linen, and termed Innocence. Without that garb of innocence, as the Prophet David testifies, can no one enter into Paradise (Ps. xiv.). This Innocence is also required to be such as it is in one who has been just baptized.

Insurpassable, moreover, although the difficulty to the sinner himself of regaining that Innocence would be, his restoration thereto is in no wise impossible unto God: Who is not only able to effect it, but very frequently does so,—vouchsafing unto the sinner so intense a sorrow and contrition for his sins, that He can accept thereof in full satisfaction for the same: as plainly appears by the example of the penitent thief.

It is, moreover, possible for the penitent sinner, assisted by Divine Grace, and relying upon the merit of the passion of Christ, to be by slow degrees restored to that state of pristine innocence, which, immediately after Baptism, was his own. And then, should he not have made full satisfaction, nor be perfectly purged, before he die, he will so be, in accordance with the Faith and tradition of the Church, in Purgatory, before he can enter into Paradise; into which city, as St. John in his Apoca-

lypse says, there shall not enter anything that is defiled, or that worketh abomination.

Having thus invested me with that garment of Innocence, Divine Grace then clothed me with a beautiful Doublet of crimson satin, termed Good Desires: and with scarlet Hose, termed Virtuous Pleasures, She also indued me; and attached them to the Doublet of Good Desires. My feet She likewise shod with the Shoes of Good Example, to the end that others, on seeing my good conversation, might give glory to God, our Father, Who is in Heaven.

Whilst, moreover, She was doing all this, She, ever and anon, upon me smiled. From smiling upon myself, however, I carefully refrained, as also, from feeling in what She did a pride: for I always entertained a holy fear of doing, or saying, or thinking, aught that could be displeasing unto Her; and therefore, in that holy fear, combined with true humility, I esteemed myself unworthy, as in truth I was, that She should so bathe, cleanse, and clothe me, and order my attachments.

In response, She said, that the more unworthy I esteemed myself to be, so much the more worthy, in reality, I was: for, "the more profoundly the faithful soul humbles herself," said She, "so much the more closely does God draw nigh unto her by Grace: whereas, the more puffed up with self-conceit a man may be, so much the further away from him does God withdraw: for the ladder of humility, not of pride, is that whereby man has to make his way, and mount upwards, unto God (Is. xiv.).

"Through pride it was that Lucifer sought to mount upwards unto God, and to put himself on a parity with Him: but down, head-foremost, he was hurled. And all those," said She, "who are now in Paradise, have by

the ladder of humility up thither climbed, attributing unto God, and not unto any merits of their own, everything whatsoever that in themselves was good."

With reverent attention, and great devotion, I listened to these instructions of Divine Grace; and I earnestly desired the Lady, Memory, to keep them at all times present to my recollection.

Next after the Doublet of Good Desires, and the Hose of Virtuous Pleasures, Divine Grace invested me with a long robe of Cloth of Silver, bordered all round with pearls and precious stones (Matt. xxii.). That robe is termed the Love of God and man; and is that wedding garment, without which whosoever is found, on his departure by death out of this world, to be, is cast, bound hand and foot, into outer darkness, in the fathomless depths of Hell.

Over all these beautiful vestments, She girdled me round with the well-befitting and graceful Cincture of Chastity: and then, upon my head She set a chaplet wreath of sweetly smelling flowers; whereby is signified the good reputation in the sight of God and His holy Angels, that is accorded to the penitent sinner. Of that wreath I had to take the greatest care, so as neither to lose it, nor suffer it to fade.

On my finger, She also placed a Ring of Gold, wherein was set a magnificent jewel of priceless worth: and, whilst upon my finger She was fitting that ring, She kissed me with a tenderly affectionate love, assuring me that She was giving it me as an earnest of good things in the future, still to come, which She held in Her own safe keeping for me.

She shewed me, next, an Imperial Crown of massive gold, that was studded all over with precious stones.

The beauty, or the value, of that Crown, it were far beyond my power to describe. I can but say, and solemnly affirm, that were all the gold and silver, and all the other riches of the world, my own, I would gladly give them all away, in order to possess that crown.

And then She told me, that if, as a true and doughty Knight, I would valiantly fight against the Devil, the world, and the flesh, She would crown me, Herself, with that very crown, in the place where true and perfect bliss is found.

When Divine Grace had thus clothed me entirely anew, She bade the Priest to prepare to celebrate Mass: ¹ as he therefore did.

But when I saw that I had so been clothed by the hands of Grace Divine, I deemed myself to be, not merely one amongst Her senators enrolled, but a great and mighty Prince indeed, true-born of Royal Blood.

Nevertheless I constantly maintained myself within the limits of true humility: as knowing well that never had I deserved to be with such rich and royal nobles indued, and fearing also through pride to lose what through humility I had gained.

¹ Were the Holy Mass to speak, it would declare its fruits and effects as follows.

Augeo { gratiam { acceptam	Mitto { Spiritum { sanctum	Mitigo tentationes	Terreo dæmones	Reprimo { affectum { peccandi { mortaliter	Purgo { peccata { venialia
Igneo { desiderium { sanctum	Lumino { intellectum { et mentem	Duplico merita	Firmo virtutes	Ducoque ad Dei unionem	propinquos
Et Vitam dono { æternæ beatitudinis { et gratiæ	Tot mensæ fercula pono altaris virtutes per sacramenti perceptionem.				

(Spec. off. Miss. expos. 1495.)

When with all these goodly Habits I was clothed we straightway went to Mass: Divine Grace leading me thither by the hand, as though I had been Her espoused.

Both Memory and Conscience were at my side:—but Conscience was no longer disturbed and troubled; being now both comely and pleasant to look upon, and tranquil and peaceful in herself.

Penance and her daughters all followed in our train. We went into a sort of Oratory, or Chapel, that was very beautiful, and also very devotional. As soon as we had entered, the Priest began the Mass; and, devoutly kneeling upon my knees, I listened to what he said,—the Epistle and Gospel being the part that I most distinctly heard.

At the Offertory, he turned round,¹ whereupon I felt greatly ashamed, because I had not a single coin to offer; I therefore consulted the Lady, Memory, who was at my side, as to what I should do, and what I should offer: and she replied, that, agreeably with the testimony of the Prophet David, no offering could I make, more acceptable unto God, than that of an humble and contrite heart (Ps. l.). Most humbly therefore I then went forward to kiss the hand of the Priest, offering up

¹ A custom still observed in Western Flanders, where, at Low Mass, the Priest, after the oblation, turns round, and comes down to the Altar rails, attended by the server with the Alms dish: and, holding up the Paten in his hand, to be kissed on its under side by those who place their offering in the dish, says to each of these, at the kiss, “*Pax tecum:*” for which salutation, if the Mass be for one who is dead, is substituted “*Requiescat in Pace;*” and a lighted candle, to be set on a frame, is then given, together with a mortuary card, specially applicable to the occasion. With the napkin in his right hand, the Priest wipes the Paten after each kiss.

unto God my body, my soul, my spirit, and my whole self.

After the Offertory, from behind the Altar curtains, a grave and most venerable Hermit then stepped forth. His hair was white: his beard was grey: and by his whole comportment, and the expression of his countenance, great benevolence was betokened. He went and took his seat upon a chair, placed against the altar, not far from the Priest, and, by command of Divine Grace, he preached to us a beautiful sermon upon the sinful woman in the Gospel, according to that which is written in the seventh Chapter of St. Luke; speaking upon the subject as follows.

CHAPTER X.

What the Old Hermit said in his Sermon.

IN the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The great and unspeakable gentleness and tenderness, which Jesus, our good Lord and merciful Redeemer, has invariably displayed towards all poor sinners alike, is in many places set forth, and clearly made known to us, by the holy Evangelists: but in the seventh Chapter of St. Luke more especially, where mention is made of a sinful woman, whom, although notoriously of evil repute, as a profligate and abandoned courtesan, this merciful Jesus not only received into a state of grace, but, also, by a secret and interior inspiration, drew on unto true and perfect Penance.

In what order, and manner, however, this was brought about, let us now hear and understand.

Q

There was, says the Evangelist, a Pharisee, puffed up with a false opinion of his own sanctity:—a doctor in the law:—as a judge, great and renowned: yet, full of hypocrisy and pride.

Now, on a certain day, when our Lord had been preaching to the people, and instructing them in His heavenly and Divine doctrine; admonishing poor sinners to return unto God by true repentance; and making protestation by many parables and similitudes, like those of the Prodigal Son, and of the Lost Sheep, that He is ever inclined and ready to shew mercy, and to receive all penitent sinners back into a state of Grace; the Pharisee aforesaid besought Him to come, and to eat with him in his house.

The good Lord, Who had taken upon Himself human flesh, and been born, for the sake of all, did not rebuff the proud man who had thus invited Him; nor did He refuse to go into the house of one so presumptuously ambitious even as he.

When, therefore, the Son of God, made man for the salvation of man, had entered in, He sat down to table, and held converse with those around Him; eating, and drinking, and doing little acts of kindness to each and every one: treating all present with courtesy and affability; and shewing no slight towards any one of them.

Now, whilst He was sitting at table in the house of that Pharisee, behold, there comes in one, who is in sex a woman, but in courage masculine, and who, in the common talk of the City, went by the name of "the Sinner:" who was also, in the eye of the world, branded with infamy:—at whom, everyone had a word of mockery, wherewith to jeer, and a finger of scorn, wherewith to

point. In the sight of God, however, she was held in great honour:—not indeed because she was a sinner; but because she had been foreknown from all eternity and forechosen of God, to reign in His heavenly kingdom.

This sinner—yet Saint—hearing everywhere in those parts, how much was said in the Redeemer's praise, as being, and ever showing Himself to be, gentle and kind towards all sinners alike: defending them against the denunciations and derisions of the self-complacent Pharisees; and promising, moreover, the Kingdom of Heaven to them all, provided only they would truly believe in Him: attracted partly by these reports,—but, principally, by a certain secret and interior inspiration,—she greatly desired to see our Saviour, Jesus Christ, and to hear Him preach: and probable enough would it also seem to be that she had already gone to hear Him.

Pierced to the heart, therefore, by His Word,—as well by that which spoke to her outward ear, as by that which inspired her inwardly;—and seeing that her soul was full of iniquity, and her conscience laden with all manner of sin;—solicitous about her salvation; and anxious to recover her spiritual health;—sensible of the grievous sickness of her soul, and of the disordered state in which her conscience lay: she came unto Him, Who is the one, sovereign, Physician of Souls:—athirst for Grace, she came unto the Fountain of Mercy; and, sinner as she was, unto Him Who had come to seek for sinners, in order that He might save them.

And, although it was without any pompous retinue, or so much as a friend, or attendant, that she came, she, nevertheless, came not alone, nor empty-handed, either.

For, first, along with her she brought a box of alabaster,

filled with most precious and sweetly-smelling ointment ; whereby both the faith and the charity of that sinful woman were each respectively represented.

For, what does that sweetly-smelling ointment signify, but the good and sweetly-smelling odour of Virtue, and a good reputation ? And what does that box of alabaster represent unto us, but holy Faith, which is hewn out of, and founded upon, the true rock, Christ Jesus ? (Heb. xi.) Within that box of Faith are all the virtues stored : and, without it, it is impossible to please God.

She, therefore, did not come alone, but together with Faith, Charity, Humility, and Penance, as her companions ; and, unbidden although she was, she made her way into the guest-chamber, where her Physician was then to be found ; and there, casting all that false modesty aside which leads to perdition, and regardless of the bitter taunts and reproaches of the proud Pharisees who were seated at table, she begged and besought of Him health for her soul.

Of the grievousness of her malady she was fully aware : and she knew and believed that He to Whom she was come had power to heal her. For, had she not believed that He was able to forgive sins, never would she once have come near unto Him at all.

But when she has come into His presence, what is it that she does ; and where does she take up her position ? It is not with the boldness of dissembling hypocrisy, nor with the unblushing cheek of irreverent audacity, that she ventures to present herself before the face of Christ : for, upon His sacred Face she esteems herself unworthy to look. She, therefore, prostrates herself at His feet : and then she begins to weep : pouring forth her tears in so

plenteous a flood, that she therewith bedews and bathes our Redeemer's feet; whilst, with her beautiful hair, she wipes, and dries them; and then she kisses them; and with her precious ointment she anoints them.

And what was it, think you, that this sinful woman said, whilst she knelt at the feet of our Lord?

No sound of her voice was there to be heard; but her heart, and her actions, spoke aloud for themselves.

"O true Son of God," said she, "unto Thee have I no need to speak, and with my lips declare, what that evil is from which I suffer, nor what the reason for which I am hither come: for, unto Thee, not only are the secret thoughts of the heart, but its intentions also, perfectly known. Thou knowest what that evil which afflicts me is. The nature of my sickness Thou knowest well. Unto Thee do I come to recover my health, and to receive the remission of the sins wherewith I am defiled. Unto Thee, O merciful Redeemer, do I now offer my heart, which has hitherto been full of concupiscences and evil desires. Here, prostrate at Thy feet, I now offer Thee my whole body, together with its members, which have hitherto obeyed those concupiscences and evil desires of my own, and carried them out into practice and execution."

If we attentively consider what this woman did, we shall see that, in truth, she made, at the feet of Jesus, a full Satisfaction for her sins.

For, in the first place, her bright and sparkling eyes, and all those features of her fair sweet face, which she had hitherto been wont to colour and tint with powder and paint, thereby to enhance their natural charms, in order to please the world, she now soils and begrimes with her tears.

That body, which she had hitherto been wont to abandon to sensual pleasures and delights, she now afflicts : and, instead of gaily and dissolutely laughing, she weeps.

And the more she had hitherto striven to please the world, so much the more does she now desire to please Jesus Christ, and Him alone.

With her fair light hair, and beautiful locks, which she had hitherto been wont so daintily to tire, and with brightly-coloured braids of silk to tress, the more to embellish her beautiful face, and attract towards herself the desires and affections of others, she now wipes away the dust from the sacred feet of Jesus, her Lord.

With her exquisitely moulded mouth, and rubied lips, wherewith she had been wont to impart the unchaste kiss, to sing the worldly song, and to utter speeches of vanity and pride, she now kisses the Redeemer's feet.

And that sweetly smelling ointment, wherewith she had hitherto been wont to colour her cheeks, or wantonly to anoint her whole body withal, she now brings forward in order to anoint the feet of her Lord.

Everything, in short, that she does is a sign of great love and charity.

And now, I think, you clearly see how Penance has to be done. For, in accordance with the teaching of St. Paul (Rom. vi.), those members which have been yielded up and addicted to the commission and perpetration of sins and iniquities, be they what they may, have, in reciprocity, to be offered up unto God and justice, in order to receive their sanctification.

Thus, for example : Have you been hitherto addicted to intemperance or excess in eating or drinking? You have now to practise sobriety. Have you been vain and self-conceited? You have now to practise humility.

Have you been close-fisted and avaricious? You have now to be generous, and to give alms.

Have you been peevish and hasty in temper? You have now to be gentle and kind. Have you been of an envious spirit? You have now to desire and promote the welfare of others.

And so on, in like manner, throughout: against every Vice, you have to make use of the contrary Virtue, that may serve as a medicine, or antidote, to neutralize its poison.

But let us now see how the Pharisee himself, who had invited our Lord, thought and judged about the matter.

He then shewed himself forth in his true colours, as a man full of hypocrisy and pride.

For, when he saw that woman prostrate on her knees at the feet of our Lord, bathing them with her tears; wiping them with her hair; kissing them with her lips; and anointing them with her precious ointment; he found fault, in his heart, not only with her, who was doing these things, but also with the Lord Jesus, Who was allowing her to do them.

And being to the core a true Pharisee,—self-conceited, and falsely just,—he censured that sick woman, on account of her sickness, and her Physician, likewise, on account of the remedies He employed: whilst he was himself, at the same time, wounded unto death by the dart of self-conceit, and by a vainly-glorious pride.

Herein, he acted but like one, who has lost, through delirium, his sense and understanding; for he knew not the fact that he was sick, nor yet the Physician, Who had power to heal him.

And what, in the foolish thought of his heart, did he then presume to say? “Had this man,” said he, “been

a prophet, he would certainly have known who, and what, this woman, who is touching him, is: for she is 'The Sinner.'"

This Pharisee was one of those children of pride, of whom the Prophet Isaiah speaks, when, in their person, he says: "Get thee begone from me; and come not near me: for I am unspotted and clean." Or, as another version reads it: "Keep to thyself, and unto me come not nigh: for I am holier than thou" (Is. lxx.).

Had it, then, been to him that this woman had come, he would, doubtless, have rebuffed her in those self-same words, and said: "Begone from me, and touch me not, for I am holy; whereas thou art a sinner, vile, and of evil fame."

True justice, indeed, invariably treats poor sinners with gentleness and commiseration: whereas false justice and hypocrisy treats them, on the contrary, with contemptuousness and disdain.

Let us, however, hear the process whereby that arrogant and self-satisfied Pharisee was convicted of being more guilty in God's sight, and far worse in himself, than this woman, "the Sinner."

Our Lord, to prove that He was not only a Prophet, but also the Master and God of the Prophets, replied to the proud thought of that Pharisee by saying: "Simon, I have something to say unto Thee."

And he said: "Master, say on." "A certain creditor," said our Lord, "had two debtors, the one of whom owed him five hundred pence, and the other fifty: and, forasmuch as they had not wherewithal to pay, he freely forgave them both. Which of these two debtors, thinkest thou, will love his creditor most?"

Simon, answering, said: "I think it would be he to whom he had forgiven most." Jesus Christ said unto him "Thou hast judged rightly."

Our Lord, in proposing this similitude, was desirous to heal that Pharisee, likewise; in order that He might not partake of his hospitality without making him also a recompense in return.

These two debtors, then, were Simon himself, and that woman, "the Sinner." That sinner was esteemed, not only in the judgment of those then seated at table, but also in her own, to be more deeply indebted than Simon: and Simon himself to be the less indebted of the two; inasmuch as he had, in his own estimation, committed fewer sins than she:—nay, as compared with her, he reckoned himself to be one of the just.

The creditor, and money-lender, is God: Who lends out, and apports, His gifts,—at usury, indeed, but such as is good and spiritual,—entrusting five talents to one; two, to another; and one, to a third.

Now, since, in accordance with Simon's own opinion and judgment, the debtor, to whom the creditor forgives most, will also love that creditor most; and since that sinful woman was, in Simon's estimation, more deeply indebted to God than he, so that to her He had forgiven the most, it followed that her love for God was greater than his own, and that she was, therefore, more worthy than himself to be beloved of God; and likewise had greater claims on His forgiving mercy, too; inasmuch as the services she had offered to Jesus Christ in the course of this repast had been far more acceptable unto Him, than all those dishes of meat which Simon had set before Him.

Wherefore, our Lord, enumerating the good qualities, and signs of her love, which this woman, "the Sinner," had displayed, prefers her before Simon, whom He then rebukes for his pride and arrogance, by saying: "Simon, beholdest thou this woman, whom thou judgest to be far more deeply indebted than thyself? I entered into thine house; and thou gavest Me no water to wash My feet: but she hath bathed My feet with her tears; and dried them with the hair of her head. And yet, how much more easy would it not have been to furnish water, than a flood of tears!

"On entering into thine house, thou gavest My lips no kiss, in token that I was a welcome guest: but she hath never, since first she came in, ceased from kissing My feet.

"My head, not even with the commonest oil, didst thou anoint: but she hath anointed My feet with ointment, and with oil of spikenard, of great price.

"By these signs thou seest that she loveth more than thou dost: and therefore I say unto thee that her many sins are forgiven unto her, because she hath loved much: and because, according to thine own judgment, he to whom less is forgiven loveth less, and since, unto thyself it seemeth that God hath forgiven thee less than He hath unto her, thy love for God, according to that judgment of thine, is also less than her own."

It was to humble that Pharisee's pride that our Redeemer spoke thus:—not because he had actually been forgiven ever so little at all:—but merely, because such was the thought that was then in his mind.

It is indeed true that he who has committed many sins is deeply in God's debt: but so likewise is he of whose sins the number is less: because, that he has not committed so many, is due to the assistance and providential

over-ruling of God, and not to any power or Virtue of his own.

As, therefore, the sinner ascribes unto God the remission of his sins: so likewise ought the just to ascribe it unto God, if he have not committed any sins at all: there being no sin whatsoever which any one man commits that any other man would not also commit, did not God, Who has created that man, preserve him from it, as St. Augustine distinctly says.

Consequently, were you to say: "I have not so sinned against the sixth commandment, as such another has;" I should make thee this reply: "Either no tempter was present to incite thee thereto, as, in the other case, there was: and, that no such tempter was present to thyself, was God's own doing: or else, perhaps, thou didst not find a convenient opportunity for the commission of such sin: and that thou didst not find any such opportunity was also God's own doing." Or were you yet once more to say: "Neither tempter, nor opportunity, were in my own case wanting," I should then reply, that "it was God Himself Who inspired thee with that wholesome fear, which prevented thee from consenting to the commission of a mortal sin. Thou oughtest, therefore, to recognize herein the assistance of the Grace of God, unto Whom thou dost owe it, that of the commission of such or such a sin thou hast not been guilty. For, as he whose sin is forgiven is indebted for it unto God, so, likewise, in truth, is he who has never committed any sin at all: because, were it not for God's Grace assisting and protecting him, he would have done, and would yet do, even worse."

And now, to return to our subject.

When our Lord had thus convicted that Pharisee of his pride and arrogance, in order to restore comfort to the poor sinner, who was weeping and disconsolate at His feet, He said unto her: "Thy sins are forgiven thee."

O word of great joy! O happy sinner, who art found worthy to hear the Son of God thus speaking unto thee, and forgiving thee thy sins!

That merciful speech of our Lord, however, gave offence to the proud Pharisees then sitting at table: and they perverted His word into a blasphemy, saying: "Who is this that forgiveth sins also? That He is a blasphemer is plain enough: for to forgive sins belongs to God alone."

True, indeed, it is that Christ, our Lord, was reputed to be merely a man, both by him who had invited Him, and also by those then seated with Him at table. They knew full well that no man had power to forgive sins; and because they believed not that Jesus Christ was God, they therefore said: "Who is this that forgiveth sins?"

The sickness of which the guests assembled there were sick was dangerous indeed; for they had so far lost their understanding, that they knew not the Physician by Whom alone man's sins are healed. And as one whom sickness has deprived of his reason may be seen to laugh, whilst those who are around him in good health are weeping and lamenting over him; even so did these Pharisees, in like manner, laugh and scoff at Jesus Christ, and also at that woman, "the Sinner," whilst they were themselves more grievously sick than she: for notwithstanding the grievousness of her sickness, she both knew that she was sick, and also Who the Physician was that had the power to heal her.

It is, indeed, most true that no man can forgive sins; but that sinful woman, who believed that Christ could forgive sins, believed also that He was God. Wherefore, to those murmuring Pharisees when they said; "Who is this that forgiveth sins?" our Redeemer did not reply by

saying, "I am the Son of God:" but, leaving them to murmur on, and turning towards the woman, He said unto her: "Thy faith hath saved thee: go in peace."—Even as though He had said: "Let those murmurers say what they will, and esteem of Me as they please, be thou, nevertheless, thyself assured that thy Faith hath saved thee." And then, He added those words of balm: "Go in peace:"—that is to say, in rest and tranquillity of conscience, justified by a living Faith, substantially by Charity formed.

Let every soul, then, now laid prostrate by its own innumerable sins, and desirous of being healed therefrom, come in faith, and sureness of hope, unto Jesus Christ, the true Physician of souls. Let her confess with tears and sorrow the evil that afflicts her: and let her wipe with her hair the feet of our Lord,—that is to say, the poor and needy, and also the preachers of the Gospel.

By this "hair" is denoted all such goods, or money, as may be superfluous, and more than our own just needs require. This is that "hair" which ought to be cut off, and distributed amongst the poor:—not laid out on the luxuries of the table, or expensive dresses and apparel; nor again, on hazardous play at games of cards or dice.

And thus, when the sinner shall, in true charity and generosity of heart, have made the poor the objects of his care; cheering them with words of kindness and sympathy; assisting and consoling them with good counsels, as well as with pecuniary alms; he will then receive for himself true peace and tranquillity of conscience, in his reconciliation unto God, the Eternal Father, through the merits of the Passion and death of His well-beloved Son, Jesus Christ, our Lord, unto Whom be glory, honour, and dominion, for evermore! Amen!

CHAPTER XI.

How the Knight is now triumphantly translated unto the Mansion of Virtue.

I WAS consoled far more than I could say by this good Hermit's Sermon, and greatly did I desire to learn both who he was, and what his name might be. To the Lady, Memory, I therefore turned, and asked her, did she know him? In reply, she said that she knew him well, and that he was called Good Understanding.

Rejoicing thus to have learnt his name, I at once resolved within myself that, after Mass, I would present him with my respects, and thank him, at the same time, for his edifying discourse.

When the sermon had now been brought to an end, the Priest went on with the Mass: and, after receiving Holy Communion, he also communicated me: that is to say, he administered unto me the most precious Sacrament of the Body and Blood of Christ.

But before I made my Communion I devoutly commemorated within myself the infinite charity of our Lord Jesus Christ, Who so humbled Himself as to take our frail human nature on Himself, and vouchsafed therein to hang upon the Cross, and to suffer a most terrible and ignominious death, in order to redeem and deliver us from the bonds of sin and eternal death, and to bestow upon us life immortal.

Considering, moreover, the special grace He had bestowed upon me, in delivering me out of, and withdrawing me from, the vain and worldly life which once

had been my own, and also in forgiving me by His mercy all those grievous and enormous sins by which I had so sorely offended Him, and provoked His Divine Majesty to anger,—thus, of His own unspeakable goodness, reconciling me unto Himself:—I heartily returned Him thanks for all these great and manifold gifts, and further prayed that this communion, wherein I was now about to receive His most precious Body and Blood, as my spiritual food, might efficaciously avail unto the salvation of my soul.

And so, to that end, I said: “Most heartily do I thank Thee, O Jesus, my most merciful Redeemer, whose goodness is infinite, for that unspeakable Charity of Thine, whereby Thou wert pleased to redeem mankind; and more particularly, for that especial grace, whereby Thou didst vouchsafe to draw me forth from the mud and mire of sin, in order to reconcile me unto Thyself:—and Who now dost, over and above all these Thy gifts, yet furthermore, of Thine own great goodness and bounty, desire to feed me with Thy most sacred Body, and to refresh me with Thy most precious Blood!

“O Jesus, my most merciful and immortal King, unworthy indeed I am to have already received such great and manifold gifts from Thee; and also unworthy now to take Thy most sacred Body to be my spiritual food. But, I pray unto Thee,—Thee Who alone dost make the unworthy worthy, and sinners, just—to make me likewise worthy myself to receive unto my salvation this heavenly and Divine Sacrament of that most Sacred Body and most Precious Blood of Thine which Thou didst offer up for us unto Thy Father upon the Cross.

“Feed Thou my soul with Thy Flesh, O merciful Jesus,

and quicken my spirit with Thy Blood:¹ and grant that increasing through Thy Grace in Virtue day by day, I may be made a worthy and living member of Thy mystical Body, the Church, and may never be found wanting in fidelity to that Covenant—which, when distributing unto them, on the day of Thy last Supper, Thy precious Body and Blood,—Thou didst appoint with Thy Holy Apostles; and, consequently, with all those others besides, who, by Baptism and a living Faith, are engrafted, together with them, into a state of substantial co-fellowship with Thee!”

This prayer being said, I then went up, with all reverence and devotion, to receive the Most Holy Sacrament at the hands of the Priest. When this had now

¹ The effects and fruits of Holy Communion :—

Sanat { peccatorum { vulnera	et Absolvit { a culpâ { et pænâ	Præmunit { contra { tentationes	Purificatque { a malis { cogitationibus	
Reddit { bona opera { perdita	Confirmat { in bonis operibus { et virtutibus	Commutat { bonum { in melius	Vivificatque { per Gratiam { in tribulatione positos	
Impellit { ad amorem { Dei et { proximi	Sociat { Angelis { et Sanctis	Incrassat { devotionis { augmento et { virtutibus	Glorificatque { hic per Gratiam, { et in futuro per Gloriam	
Pascit { animas { spiritualiter	et Illustrat intellectum	Delectat mentem	Mitigat { fomitem { peccati	Altat { elevat { spiritum
Mortem commemorat Christi, et charitatem	simul Advocat { Christum pro nobis { apud Patrem	atque decorat { in Fidem suam { commendat		

(Spec. off. Miss. expos. 1495).

been done, and Mass concluded, we all went forth from the Chapel into a large refectory room, which was very beautiful in itself, and also well adorned; yet free from all excess, or any pretentious show.

Within it we found a table spread, and many sweet things of various kinds, and fruits in preserve, thereon.

When I entered that room, I bowed my head, and made a low reverence to Good Understanding, the Hermit; and duly returned him hearty thanks for his good, instructive, sermon.

On his own part, he benignly returned my salutation, and began at once to speak to me on many important subjects.

When Divine Grace saw us thus holding conference together, She then drew near to me, and said: "Behold, I now give thee this good Hermit, as a special gift of Mine own, to be thy counsellor and director. To his counsel thou shalt hearken, and that which he will tell thee thou shalt do."

Then I bethought me once more of Folly, my directress, whom I had left in the slough, together with the frogs; and my director and counsellor, from that time forth, I took Good Understanding¹ to be.

Then, Divine Grace, with a spoon, took of those sweet things and fruits in preserve: and, in the words of David's Psalm, She said, "Open thy mouth wide, and I will fill it" (Ps. lxxx.).

When, therefore, I had swallowed that which She thus had given me, I remembered this world no more; but looked upon it, and all its goods, as things that are nothing

¹ "The fear of the Lord is the beginning of wisdom: a good understanding have they that do thereafter. Ps. cx.

worth. To the Mansion of true Felicity soon to go was all that I desired. This frail, unstable, life on earth was wearisome now to me. I longed to die, to be with Christ in Paradise.

When breakfast was over, the gates at the rear of the Castle of Penance were then thrown open: and broad and wide they were.

It may, perhaps, be remembered that, in the First Part of this Book, I said that the way into the Mansion of Pleasure was broad and wide, but that the way out of it was narrow, and full of anguish, and called by the name of Despair; because the defiling pleasures of sense lead the voluptuous on to despair and perdition, at last.

The way into the Castle of Penance is, on the other hand, narrow and full of anguish; but the way out of it is wide, and full of joy, and called "Good Hope of Life Eternal:" because Penance, as St. Paul bears witness, leads the penitent on to eternal salvation at last (2 Cor. vii.).

Now, when these gates had been thrown open, I saw there a triumphal car, that was made out of ivory, and the wheels thereof were of fine gold. To the same were two white horses yoked: and each of these had wings.

Into that car, Divine Grace first went: and, then, after Herself, with outstretched hand, up She drew me, too. After me, there came Good Understanding, my director, together with the Lady, Memory, and Conscience, likewise:—Penance also together with us came: for Good Understanding, the Hermit, had counselled me to bring her along, and by no means to leave her behind.

When up into the car we had all now climbed, Divine Grace, Who conducted and guided the same, touched the horses with Her wand; and straightway, fly-

ing upwards into the air, they raised the car aloft, far above the highest of all the mountains of earth.

Through the mid-way regions of air we passed, where, for the most part, reside those unclean and evil spirits; that, like highway robbers and felonious thieves, are continually on the watch to arrest and delay on their road towards Paradise those who would thither be journeying on (Eph. vi.).

When I saw them there, all on the prowl, I was filled with a horrible dread: but, putting my whole trust in the merciful goodness of Divine Grace, I took refuge under Her wings, and hid myself under Her mantle; most humbly beseeching and entreating Her, at the same time, to assist and secure me against those evil spirits. It was not upon my Conscience,—tranquil and peaceful as it then was,—nor yet, upon Penance,—nor upon my Counsellor, Good Understanding, that I relied, but, wholly and entirely, upon Divine Grace alone; for Good Understanding, my director, had taught me, that in Her alone I ought to put my trust, and not in any merits whatsoever of my own. When Divine Grace, therefore, saw me thus affrighted, She most gently hid me under Her wings, even as the hen does her chickens, when she espies the hawk hovering near:—and, with the long golden wand, which in Her hand She held, She chased that unclean and accursed band away: that a clearance might be made, and a space left free, whereby we might unmolested pass.

Then, shrieking, and braying, and yelling aloud, they all betook themselves to flight, exclaiming, whilst away they sped, “Now have we lost our Knight! Behold how he is, in spite of us all, going up to the Mansion of Virtue and Felicity!”

"But, where, then, is he?" asked one. "He is," replied his fellow, "hidden away under the wings of Divine Grace, and as long as he is there, we can do him no harm."

When, at length, we had passed beyond that hateful band, Divine Grace then opened out her wings; and I most humbly returned Her thanks for Her protection and assistance.

In the distance before us, I soon afterwards espied a Mansion seated on a Rock, and wondrous fair.

I asked Divine Grace what Mansion it was: for, love begets familiarity with God; and familiarity, boldness. She replied that it was the Mansion of Virtue.

The height of that Mansion was exceeding great: for its summit all but touched the sky.

Round about it there stood seven beautiful Towers, built out of alabaster-stone.

The first and foremost of these was held by Faith; the second, by Hope; the third, by Charity; the fourth, by Prudence; the fifth, by Justice; the sixth, by Fortitude; and the seventh, by Temperance.

To a beacon, and also to a watch-tower, the first might be compared: and upon it was a Lady, who, whilst nearer still we drew, ever kept us in her eye.

Divine Grace instructed me that this was Faith; and also added, that from out of that Tower I should be able, clearly to see, and leisurely to contemplate, the City of Paradise, wherein true and perfect Felicity is contained.

Thereupon, I besought the Lady, Memory, to remind me of this on the following day, that so I might from thence obtain a sight of that most beautiful city.

Whilst we were thus discoursing together, our car

reached its goal, and descended into the great courtyard of the Mansion, where the Lady, Virtue, together with her daughters, Faith, Hope, Charity, Prudence, Justice, Fortitude, and Temperance, sedately awaited our coming.

As soon as I set eyes on Virtue, I recognized her to be the self-same gentle Lady, who had, at the outset, so wisely forewarned me, and to whose words of earnest exhortation I had foolishly refused to hearken.

Bursting, therefore, into tears of sorrow, as I alighted from the car, I fell upon my knees before that Lady, Virtue; beseeching her to forgive me for having treated her with disregard, that I might go in pursuit of Voluptuous Pleasure.

She promptly bade me up to rise, and in sign of reconciliation she tenderly gave me the kiss of peace; assuring me that I was truly welcome there.

And thus, in company with Divine Grace, Good Understanding, a clean Conscience, and true Penance, I was, with great joy and triumphant exaltation, introduced into the Mansion of Virtue, of which I have now to speak, and an account to give of the great and goodly treasures I found therein, as also of the instructive and edifying discourses which Good Understanding, the Hermit, preached to me there.

Here we shall therefore bring the Second Part of our Journey to its close.

UNTO GOD ALONE BE THE GLORY!

THE WANDERING KNIGHT.

PART III. THE WAY OF PEACE.

CHAPTER I.

Of the happiness that the Knight at length finds for himself in the Mansion of Virtue.

IN the second Part of this Book, if I mistake not, enough, has now been said in fulfilment of my promise to relate how I was guided and conducted by Divine Grace unto the Castle of Penance, and how I was received and treated there: and how I was also from thence translated unto the Mansion of Virtue.

In this third Part, it remains for me still to set forth and explain the good things and great treasures that I found in that Mansion of Virtue: as also the substance of the edifying instructions which Good Understanding, the Hermit, gave to me there.

And yet, in truth, were a hundred mouths, and a hundred tongues, my own, I could not even then explain, or fully declare, all the good treasures, and all the true happiness, that, in that Mansion of Virtue, I found. For, no understanding whatsoever, human or angelical, great as it may be, can entirely and perfectly comprehend,

much less explain, it. Neither doth anyone know what goodness, and what pleasure, what delightfulness, and what sweetness, there is to be found in the Mansion of Virtue, unless by experience he hath learnt it.

True, indeed, it is, that I found not there, as in the Mansion of Vain Felicity and Worldly Happiness, fine rooms hung round with rich and sumptuous tapestries, wrought in silk and cloth of gold : but yet, full many a beautiful type and scene, drawn from the New and Old Testaments alike, was gracefully delineated upon its walls.

Neither did I find therein great chests with gold and silver filled ; nor sideboards with their rich display of glittering bowls adorned. No trafficking rooms, well stored with purpled silks and trimmings gay, therein were seen : nor kitchens with their cooks well skilled all dainty dishes cunningly to prepare ;—nor vaults, nor cellars, either, well stocked with choicest wines. No vain and worldly songs, no voluptuous airs or strains, therein were heard. No imperious Passion, mighty and predominant, nor cupidinous Desire, the rash and foolish offspring of the same, therein was found.

Nothing, in short, did I find therein of all that this insensate world esteems most dear, and that it most admires : but therein I found a good, which infinitely transcends all this world's goods : and therein I found a joy surpassing all the joys that human heart can crave.

What, then, is that good ? What, then, is that joy ?

So great, so unspeakable, and so incomprehensible, it is, that no term or expression can be found worthily to name or explain it. And yet, by all,—by good and bad alike,—it is called God ; Who is, Himself, the sole, supremely sovereign, Good of every reasonable creature.

But here you will, peradventure, say: "What is there, Sir Knight, either new or wonderful in the statement you make that in the Mansion of Virtue you found Almighty God; seeing that He is everywhere; not only in Heaven, but also on Earth, and likewise, in Hell?"¹

Now, I do indeed most certainly confess that God is everywhere: but that He abides and dwells everywhere, I distinctly deny. For, although, by His power, and essential presence, He is everywhere, He is, nevertheless, not everywhere by His Sanctifying Grace. But where He is by Sanctifying Grace, there, and there alone, does He abide and dwell:—from whence it plainly follows that it is not everywhere that He abides and dwells.

What profit, I would ask you, is it to those miserable beings, the lost, that, by His essence, His power, His justice, and His vengeance, God is present in Hell? From any such presence of God as with themselves there is, it is certain that they can derive no joy, nor consolation, nor felicity, at all: for, all those in whom God abides not by Sanctifying Grace are essentially unhappy, and would still be so, were they to hold the very highest positions in Church, or State: and were the goods, delights, and riches, of this world, all to be their own. Whereas, those together with whom God abides by Sanctifying Grace, are all,—in hope, at least,—essentially happy; and would still be so, were they to be immured in some dismal dungeon, and reduced to a state of poverty yet greater than that of Lazarus in the Gospel, who desired to be fed with the crumbs of bread that fell from the pitiless rich man's board (Lu. xvi.).

Hence, in our prayers to God, we do not say: "Pater

¹ Magist. in primo sententiar. dist. 17.

noster, qui es ubique: Our Father, Who art everywhere:"—but: "Pater noster, qui es in cœlis: Our Father Who art in the Heavens" (Matt. vi.).

What, then, are those Heavens? Firstly, they are those places, where God vouchsafes unto His own elect the fruition of Himself.

And, secondly, they are the holy and elect of God themselves, in whom He abides and dwells by His Sanctifying Grace.

This is that which He saith by His Prophet Isaiah: "Heaven is my Throne: and Earth is my footstool" (Is. lxvi.). This He saith, because, by Sanctifying Grace, He abides and reigns in the citizens of Heaven,—who are His own elect: whereas, the voluptuous, and them that love earthly goods rather than God, He will trample under His feet.

Again, in the Book of Wisdom, we are taught, that the soul of the just is the seat, or throne,¹ of wisdom (Sap. vii. and ix.).

What is this "Wisdom," but God, Himself, Who is Wisdom uncreate? If, therefore, the soul of the just is the seat of Wisdom, and wisdom is God, it truly follows that the soul of the just is the seat of God, and the place of His repose.

Hence, although God is everywhere, wheresoever He

¹ The Author, being well versed in the Hebrew language, appears to have translated the passages he quotes from Holy Scripture without regard to other existing versions, thus rendering it somewhat difficult to identify them in the Vulgate, when, as is here the case, his references are not precise.

In one of St. Bernard's treatises again, we also find the same expression where he says, "The soul of a just man is the seat of wisdom." See "Hive of Honies." p. 402.

abides and dwells, He, yet, abides not, and dwells not, everywhere, wheresoever He is; which is indeed a very wonderful thing: and yet most certainly true.¹

For, although the evil are at all times there, where God Himself is; because wheresoever they be, they cannot hide themselves from Him; they are not, on that account, together with God; nor does God abide together with them. But they are where God is, in like manner as the blind are in the light of the sun; who are not together with that light, because they see it not, nor have it in fruition: whereas, the good are always together with God; and in them doth God abide and repose, even as in a hallowed Temple of His own.

Hear what St. Paul saith: "The Temple of God," says he, "is holy." And then, as though he had been asked what that "Temple of God" is, he replies in these conclusive words, "It is yourselves" (2 Cor. i.).

Again, he also says elsewhere: "Ye are the temple of the living God, as God saith: 'For I will dwell in them, and walk among them: and I will be their God: and they shall be My people'" (2 Cor. vi.).

You see, then, how, although, by His power and essence, God is everywhere present, it is not everywhere that He is found to abide and dwell; but there, and only there, where He is by Sanctifying Grace.

Now, by Sanctifying Grace, He is there, and only there, where Virtue is; and, consequently, in the Mansion of Virtue alone it is that He is found to abide and dwell; which is what we had to prove.

And tell me now, what evil, what distress, or even what discomfort, can anyone have, within whose soul,

¹ August. ad Dardanum. Tom. ii. Ep. 57.

God,—Who is the only true substantial Good, joy, and consolation, of every reasonable creature,—is dwelling and reposing by His Sanctifying Grace? Or, again, where is anyone to find, either in this world, or in the other, a greater good, or a greater joy, than is to be found in God?

If, then, it be so, that God is the one, supremely-sovereign, Good, and the one and only true joy, of every reasonable creature, and that none greater can possibly be found, how could any good, or any joy, whatsoever, be wanting unto him within whose soul, God, Who is the sole Author of all good, and the sole Giver of all true joy and delight, is reposing by His Sanctifying Grace?

Were you to tell me that, in this world, we do very frequently see that the good have manifold evils to suffer, and that they are deprived of the good substance, the joys, and the pleasures, of the world: and that they oftentimes shew on their care-worn brow some visible tokens of sadness and pain: this I do not deny. But will you therefore, say, that they have not within themselves all good substance whatsoever, and all true joy and happiness, besides?

Were you so to say you would be greatly mistaken indeed.

For, that supremely sovereign Good,—God Himself,—reposing and abiding in the soul of the just,—who, according to the foolish judgment of the world, is indigent and forlorn,—imparts to that just one a greater joy, and a happiness more secure, than is any that the worldly, with all the good things of the world for their own, can possibly have to enjoy.

Most certain it is, that the true joy, and the true goods, of the reasonable creature, are not those of the body,

but those within the soul. For, as the soul is the better part of man, so is it likewise but meet that the soul's goods should be better than the body's goods, and the soul's joy more full of delightfulness than the body's joy.

Since, therefore, the joy of the just is interior, rather than exterior, and all his goods are those within his soul; whereas the joy of the worldly is exterior, and in goods of a carnal and unenduring nature alone, it truly follows, that although outwardly the just may suffer poverty, he is, nevertheless, possessed of a greater amount of goods, and of a joy and happiness more abundant and secure, than the worldly can have for his own.

And although an expression of sadness may from time to time appear on his brow, there abides within his soul the joy that manifests itself at the hour of death: for then we see the just to die with great consolation, and in hopeful expectation of life eternal: but the worldly, on the contrary, with great regretfulness, and full of hopeless despair.

The just man, moreover, within whose soul God is reposing by sanctifying Grace, esteems all this world's gold and silver, as but so much white and yellow dust of earth. And all the riches of the world, with its meats, and its drinks, its delights, and its voluptuous pleasures, he looks upon but as so much useless refuse, or so much outcast dung.

To him, all the glory of the world with its honours and dignities is but a handful of smoke that is passing through the air, and will speedily vanish away.

In short, he looks upon this world, altogether, but as a place of exile: and, corporeally detained in it, as in a prison-house, although he be, his soul and his heart are, by their desires, aspirations, musings, and meditations,

holding converse with Heaven; and making the orders of the angels, and the beautiful company and assembly of the blessed, who are ever singing forth their hymns and their praises unto God, the subject of his own contemplations.

Whilst, as for such things as this world calls evils, God turns all these to his good. For, first, in the tribulations that befall him, God causes him to rejoice, and to take them as salutary medicines. His persecutors he, therefore, both loves and prays for; accounting them to be, not his enemies, but his friends, who are helping him on towards the attainment of his own eternal salvation.

God causes the just, again, to find a greater delight in faring upon plain dry bread, and such other simple food as nature, of herself, supplies, and in quenching his thirst with pure water from the spring, than is such as the worldly and the voluptuous find in feasting to their fill on savoury meats, and in pampering their palate with the most delicious wines.

In sorrows and tears, too, God causes the just to take a greater delight, than the worldly enjoy in social mirth, or the festive dance: as also, in spiritual reading, or in singing God's praises in David's company, than the worldly derive from the sprightliest songs, and the sweetest music, of pleasure.

Everything, in short, that the just and elect may do and everything that others may do unto him, and everything whatsoever it be, that may perchance befall him, God turns to his good. "We know," says St. Paul, "that all things work together unto good to them that love God" (Rom. viii.).

And what shall I now say more?

The eye doth never see, the ear doth never hear, the

soul of man doth never know, unless by experience he hath learnt it, how great are the goods, and how great is the joy, that God brings unto the soul, when He comes therein to abide by His Sanctifying Grace.

To the worldly, however, and the voluptuous, it seems, when they see the good and the just in sorrows and tears, and suffering tribulations, or deprived of the pleasures of the world, that what we are saying is not true. The reason whereof is this, that these worldly men judge of the goods of man in like manner as the blind of colours: esteeming the goods of this world to be true goods, whereas they are but false; and, as compared with Heavenly goods, the merest shadows and illusions.

To the just and elect there is nought but sin, and that which can lead on to sin, which causes true displeasure: nor is there aught but God, and that which leads unto God, that gives him real pleasure.

Neither man, nor devil, nor aught besides, as far as his soul is concerned, can hurt him.

So great an abhorrence has he of sin, and so great a love of virtue, that he would prefer to lose all the substance of this world rather than Virtue; and likewise to suffer all the torments that this world could inflict, rather than commit a single sin.

Nay: he would even prefer to go down, without sin, together with Virtue, into Hell, than without Virtue, together with sin, to go up into Heaven: for well he knows that wheresoever Virtue is, there is no true torment or sadness; and also that wheresoever sin exists, no repose nor true joy can be found.

Therefore ought everyone to tear himself resolutely away from the Mansion of vain felicity and worldly delights, and make all haste to come to the Mansion of Virtue,

wherein are contained so many true and substantial goods, and joy and delight so great.

Indifferent, however, too many there are, as to whether, or no, they come thither at all; because Virtue they do not love. And the reason why they love not Virtue is that they know her not.

Wherefore, that each and all might know what Virtue really is, I besought Good Understanding, the Hermit, to give me a description thereof, and also of her Daughters, likewise: that is to say, of Faith, Hope, Charity, Prudence, Justice, Fortitude, and Temperance. And this he at once very willingly did, speaking upon the subject as follows.

CHAPTER II.

The old Hermit's instruction upon Virtue.

“MY child,” said Good Understanding, the Hermit, “I will readily and gladly comply with so just and reasonable a request: and, in order thereto, will first give you an explanatory description of Virtue herself, and then of her several daughters.

You ought, then, to understand and bear it in mind that St. Augustine, when speaking of Virtue in his second Book upon the Free Will, defines it thus: “Virtue,” says he, “is a good quality of the soul, by means of which man lives aright:—in using which, none doeth evil;—and which God Himself alone worketh in man.”

Consider, and observe, this definition well: and also its component parts, of which there are four.

The first is that wherein he says, “Virtue is a good quality of the soul:”—that is to say, it is a good habit

or motive power infused into the soul, disposing and inclining the same towards such actions as are agreeable to its own reasonable nature, and also rendering it, in itself, acceptable and pleasing unto God.

That, however, which here is meant by "the soul" is the superior or higher part thereof:—in other words, the reason, judgment, and will: and not that inferior, or lower part, which is termed sensual, or sensitive, and is common to mankind and the brute creation, alike. For, in the Latin, the expression is "*Qualitas Mentis*:" and this word, "*Mens*," is not to be understood of the vegetative, or sensitive, which is the inferior, part of the soul, but only of the superior, or intellective, part, wherein the reason and understanding are found.

By "the soul," then, we must here understand the Free Will of man, which simply is, as Philosophers explain it, the self determining power of the Will,¹ whereby man freely chooses for himself that which he judges to be best.

For, when we say "Free Will," we utter and enunciate the words Free and Will.

It is called "Will," because that which the soul in its judgment determines to be good, the Will then naturally desires as such: which is, properly speaking, an act of volition.

¹ The Will is an inclination, distinguished from the sensitive appetite of the brute creation, and proper to both men and angels alike, who by their understanding are enabled to discern the things towards which they incline, comparing them with other goods, and foreseeing that which should be their due result: themselves, at the same time, having it in their power to follow any such inclination as they please. St. Thom. Theol. Affect. i. 254.

"In arbitrio viri erit ut faciat sive non faciat," says Holy Scripture. Numb. xxx. 14.

It is called "Free," because of the perfect freedom and liberty wherewith the Will, without any constraint whatsoever, operates, and performs its acts.

It is, then, in the higher, or superior, part of the soul, that the Free Will, or "*Arbitrium*,"¹ exists: for, by the Free Will it is that man differs from the mere animals, which have, as well as we, a sensitive² soul, but not the power of choosing for themselves between good and evil in free liberty of Will.

When, then, we say that "Virtue is a good quality of the soul," of the Free Will it is that thus we mean to speak: because Virtue imparts to the Free Will its own essential Form and Quality; and also disposes and prepares it to will aright, which, without Virtue, and the Grace of God, it could not possibly do.

The second part of the definition is this: "By means of which man lives aright."

Now, no one lives aright, if he lives not justly: and no one lives justly without Virtue: without Virtue, therefore, no one lives aright.

Moreover, he that lives aright leads a good life: and he that leads a good life, will, if he finally persevere, enter into true beatitude and felicity.

Hence it follows, that, by means of Virtue, we enter into perfect Felicity; for, by Virtue, the Free Will, which by Nature is fallen and depraved, is to a state of uprightness restored, and likewise, inclined and disposed both

¹ There is no word sanctioned by English Theological usage to express the Latin term, "*Arbitrium*," and the French, "*Arbitre*:" whilst the indiscriminate use of the word "Will" is liable to lead to some confusion.

² The unreasonable, appetitive, or sensitive, part of the soul is that which covets meats, drinks, and corporal ease and delectation.

to will and to do what is good; that so, with the assistance of the Grace of God, it may be enabled to merit for itself true Beatitude.

The third part of the definition is this: "In using which none doeth evil."

Herein is commended unto us the excellency of Virtue, and its own great essential goodness, in that, in the usage thereof, no one can do evil.

Of all the good things, the arts, and the sciences,¹ of this world, of its gold and silver, of their wives and children, of their meats and drinks, and of all their other earthly possessions, men can, and very often do, make some evil use. But of Virtue can no one make an evil use at all: for, he that uses Virtue performs an act of Virtue: and he that performs an act of Virtue does what is good: so that of Virtue no one can make an evil use at all.

If, then, it be so, it follows that Virtue ought to be preferred to all the goods and sciences of this world; and that all the good things of the world, rather than Virtue, we ought to prefer to lose.

The fourth and last part of the definition is this: "Which God Himself alone worketh in man."

Virtue, then, in its supernatural Form, is infused into the soul by God alone: as St. Augustine, when speaking upon those words, "I have wrought judgment and justice" (Ps. cxviii.), so well sets forth. "Justice," says he, "is a great Virtue of the soul, created and wrought in man by none but God alone. And therefore,

¹ St. Augustine calls the "science" of transitory and earthly things a science of demons and reprobates, if it be devoid of charity. St. Thom. Theol. Affect. i. 242.

when the Prophet, speaking in the person of the Church, says, "I have wrought justice," he would not have us to understand thereby that she had wrought the Virtue of Justice, which is the effect of a special operation of God alone, but that she had wrought the work of Justice."

From these words of St. Augustine, it appears that Justice is, in its essential Form, the work of God,—operating upon the soul, that freely and willingly co-operates therewith, and so performs a work of Justice, or Virtue.

Wherefore the Master of the Sentences, Peter Lombard, formerly Bishop of Paris, concludes from these words of St. Augustine, first that man's Free Will is not the original cause of Virtue, and secondly, that Virtue itself is that whereby the depraved Free Will is so assisted as to be both rectified and reformed, and likewise moved and disposed to incline towards that which is right and good. And that thus, of Virtue, which prepares and disposes the will to what is good, and also of the Free Will itself, when acting in conjunction together, there is generated and produced within the soul, first, a good and towardly movement and affection, and then, in the next place, good and holy acts.

Hereof too, he gives us the following similitude. "As the rain," says he, "waters the ground, that so it may bud forth, and yield its fruit; and yet, the rain is not the ground, nor the bud the fruit; nor again, is the ground itself either the one or the other; even so does it come to pass in the ground of our souls. For there, into the Free Will, is the rain of Divine Benediction infused:—that is to say, Grace is inspired into it,—a work wrought not by man, but by God Himself alone; for man cannot possibly be his own inspirer:—and by that inspiration of

Divine Grace, as by a shower of rain, the will of man is watered, that so it may have virtue to bud forth, and to yield fruit:—that is to say, that it may thus be restored to a healthy condition, and also prepared and disposed to will what is good.”

These, then, being its effects, the inspiration which produces them, and which, according to the Master of the Sentences, is simply the Grace and Virtue of God, is called operative Grace; because it is prevenient to the good will, which is made thereby both sound and whole, and is also moved and disposed aright, to will what is right and good. And then, when the Free Will has thus, by operative Grace, being made whole and well disposed, it is afterwards assisted by co-operative Grace, that so it may do what is good.¹

Now, although the Grace of God is entirely dependent upon His own Divine Will, insomuch that He grants, or withholds, it at His own good will and pleasure; yet may man with confidence expect, from the merciful goodness of Jesus Christ, such assistances thereof as are needful for him to attain to his own supernatural end:—for Jesus Christ did not lay down His life for the world in vain.

But, if Divine Grace is not subordinate to the will of man, so neither is man's will compelled to accept the Divine action. On both the one side and the other liberty exists, not only on the side of God, but also on the side of man: for never does God impose upon man the powerful activity of His Grace, beyond what man, on his own part, may desire and implore. That the action, therefore, of God may effect itself by Grace, man's will must freely accept its influence, and go forth to meet it

¹ See Magist. Sententiar. lib. II. dist. 27.

with its own co-operation: for, without that co-operation, Grace remains without effect.

Even St. Paul himself, when struck to the ground at the gates of Damascus, notwithstanding the energy of Divine Grace that so mightily affected his whole being, still remained perfectly free either to accept, or to refuse, its effectual action. For, whilst it was freely that his will, illuminated by the light from heaven, cried out, "Lord, what wilt Thou have me do?" just as freely might he, on the other hand, have replied, "Lord, Thy true Church, now known to be such, I will persecute no more; but, otherwise, I am content to remain in my present position."

The effectual acquiescence of the will is consequently needful for the completion of the work of Divine Grace: and in the free act of this effectual acquiescence consists the first, primary, merit of man.

Now, besides the Grace, whose action upon the operations of man we have been here considering, which is termed actual Grace, there is yet another Grace which God sets, and preserves, in the soul of the just, which is termed sanctifying Grace: and this is conferred in Baptism upon the infant child without any free participation of his own. The adult it vivifies not, unless he brings thereto the necessary dispositions, which are, either imperfect contrition together with the Sacraments, or perfect contrition without the Sacraments: but thereby the inclinations and dispositions of the heart are entirely changed: the attractions to evil are displaced by an impulsion towards good; and, from the instant wherein he receives the gift of sanctifying Grace, all the Christian Virtues adorn the penitent sinner's soul.¹

¹ See Migne Dict. Theol. Mor. Vol. II. p. 1170.

By the assistance of this Grace, they are, with his own co-operation, brought into action: and thus it comes to pass, that of the infused Virtue of supernatural Faith, for instance, and of man's free will, as drawn thereto by Grace, is generated within the soul the good action to believe that Christ is the true Son of God.

And so, in like manner, of the Virtue of Charity, in union with the consent of man's Free Will, is generated the good action to love God and our neighbour, which is a very good action indeed.

And of all the other Virtues, likewise, we may consequently say the same: and, by means of all such good actions and affections, which are themselves good gifts of God, man, co-operating with Divine Grace, merits for himself not only an augmentation of the Virtues here, but also an increase of Eternal Glory hereafter.

When, therefore, we say that Faith merits justification and Eternal Life, this ought to be so taken and understood, as that, by the Act of Faith, which is a good movement and affection of the soul, proceeding from Grace and the Free Will co-acting together, Eternal Life is merited.

And thus, in accordance with what has here been said, it plainly appears that supernatural Virtue in its essential Form is the actual or operative Grace of God, which so prepares and disposes the will of man as that it may be good; and that consequently, its unchangeable substance is invariably composed of the Grace of God, conjunctively united with the consent and co-operative effort of man.

Thou seest, then, my child, said Good Understanding the Hermit, that Virtue is God's own daughter, generated and brought forth in heaven; who yet, in her

goodness, doth humble herself so greatly, and stoopeth down so low, that from thence she cometh to dwell and abide in man, qualifying and adorning his soul with wondrous and unspeakable properties, riches, and beauty.

And this Fair Lady, Virtue, is not unprolific, but has for her progeny several beautiful daughters, the chiefest of whom are Faith, Hope, Charity, Prudence, Justice, Fortitude, and Temperance: whose noble dignity and efficacious power I will briefly and concisely here set forth; beginning with Faith, who is, as it were, the Foundation and Harbinger of them all.

CHAPTER III.

How he explains the particular Virtue of Faith.

“**F**AITH,” as the Master of the Sentences observes, “is a Virtue, whereby we believe what we do not see.” (In. 3. Sententiar. dist. 23.)

In saying that “Faith is a Virtue,” he plainly says that Faith is purely and simply a gift of God, whereby we believe what we do not see.

Of things invisible, however, those only are to be believed which God has either promised, or revealed; in other words, those which pertain to religion, or the true worshipping of God.

Faith, then, properly relates to things not seen; for things that are seen are subjects, not for Faith, but for evidence and certain demonstration.

Thus, when our Lord said to Thomas: “Because thou hast seen thou hast believed,” it is certain that Thomas believed a something beyond that which he saw: for what he saw was a man; but, believing that that man

was also true God, Whom he saw not, he therefore said: "Thou art my Lord and my God."

Herein, then, it is that the merit of Faith consists: namely, in man's believing, by God's command, that which he does not see.

That we may, however, more perfectly understand the nature of Faith, we must first know what it is to believe.

"To believe," says St. Augustine, "is to have a thought about a thing, consenting, at the same time, to the substance of that thought."

In Faith, then, or Belief, there are two things: namely, thought about that which ought to be believed; and consent to the substance, or subject matter, of that thought.

Thus, for example, if we have the thought that the Son of God was born of a Virgin in order to redeem human nature, and, at the same time, consent to that thought, as being in itself one verily true; so to consent, whilst thinking thus, is properly termed, to believe.

Now, the thought that we have about any article of the Faith, may come to us, and proceed, sometimes from the seeing, and sometimes from the hearing. St. Paul, however, says that "Faith cometh by hearing; and hearing by the Word of God" (Rom. x.): whereby, it ought to be understood, that Faith cometh into the thought by the hearing, if to that which is thought consent be given:—it being easy enough to hear without consenting to what is said:—for the truth, when preached, is oftentimes but in part believed. The reason whereof is this: that the consent, wherein the perfection of Faith consists, comes purely as a special gift from God; and neither comes, nor proceeds, from the seeing, nor yet from the hearing: but is a Light of Grace,

which locates the primordial Truth, namely, God Himself, in the soul of the believer, and causes this believer to consent and agree with that primordial Truth upon every other matter. And thus, both for believers, and also for Truth itself, Faith is a foundation that cannot easily be moved.

By that Faith, when united with Charity, our Lord Jesus Christ, Who is the sole foundation of true Beatitude, abideth in the hearts of them that believe. And as long as in any man there is that Faith, it doth not suffer him to perish.

Faith, however, if devoid of Charity, is not that foundation: for such faith as this is, in itself, both vain and fruitless.

Faith, then, united with Charity, is the property of good Christians; and faith, devoid of Charity, is the property of bad Christians.

Hence, it is expedient here to note the difference existing between these three expressions:—to believe a God;—to believe on God;—and, to believe in God.

To believe a God, is to believe that there is one only true, Almighty, God: and this, not only do bad Christians, but also the Devils, believe.

To believe on God, is to believe that all that God says is true: and this is what all bad Christians, as well as good Christians believe; provided, always, that they be not heretics.

But to believe in God, is, in believing, to love God, and to put our whole trust and confidence in Him; uniting ourselves unto Him by love and obedience in one body incorporate, together with His mystical members,—the Church.

By that Faith, the sinner is justified: and that Faith,

being thus by Charity substantially formed, begins at once to operate and to perform good acts; which, if devoid of Charity, it could not possibly do.

The Faith, then, which bad Christians have, although it certainly is a quality of the Free Will, is devoid of Form,¹ because it is devoid of Charity: which is the essential Form, and the animating Life, of Faith, in like manner as the soul is the essential Form, and the animating Life, of the body.

And, although such Faith as this, devoid of Form, and destitute of Charity, can yet be termed a gift of God,—for, some of God's gifts there are which the bad may also have,—it cannot properly be termed Virtue: for, since by Virtue man lives aright, and the Devils and bad Christians, by such faith as they have, do not live aright, it follows that this dead faith is not, properly, Virtue, nor a work of Virtue either.

Hence, before our Faith can avail unto our salvation, it must needs be possessed of these four properties: namely, it must be simple, whole, steadfast, and living.

I. In the first place, then, our Faith must be simple:—that is to say, we must, in true simplicity of heart, believe the Word of God, and everything whatsoever that the Catholic Church believes, without asking or inquiring with a merely inquisitive curiosity, as to how this, or that,

¹ It will have been already observed that the word "Form" is not used in this Book in that material sense, which corresponds with figure, or shape: but in that scholastic sense in which it signifies that active principle which, in any given thing, causes it to be what it is, and devoid of which, the thing itself cannot be said to exist. Thus, in this passage, our body is considered as a living human body: and that which causes our body to be a living human body is the human soul present therein.

can be. And because there are so many, who imprudently and rashly presume to question, and seek by human methods and arguments to discover, how this, or that, can be,—scrupling not to make the articles of the Faith, or the Sacraments of the Church, the subjects of doubtful disputation,—there are now so many that consequently fall into grievous and detestable errors.

Well, therefore, is it that the wise man saith: “He who walketh in simplicity, the same walketh in security” (Prov. x.).

II. In the second place, our Faith must be whole: that is to say, we ought to believe in its whole integrity whatsoever the Holy Catholic Church believes. And because there are those who believe certain portions only of that which Holy Church believes, and reject the rest as unworthy of belief, they are consequently termed heretics:¹ and such Faith as theirs is not a saving Faith.

¹ This term is derived from the Greek verb “*hæreo*,” which signifies to select, or choose: whence comes “*hæretikos*,” one who picks and chooses out of a given mass what is to his mind, leaving aside, or rejecting, the rest as ineligible for his purpose:—a process of arbitrary selection and rejection which, when applied, either by individuals, or by communities, to the disintegration of the compact body, or substance, of the Catholic Faith,—that “uncreated truth to which created reason is entirely subject” (Conc. Vat. Const. I.),—necessarily entitles them to the appellation of heretics.

Of heresy, however, there are two kinds: namely, formal, or essential, and material, or accidental. Formal heresy is that which is entertained by a deliberate act of the will, refusing to submit to truths sufficiently made known by the infallible authority of the “*Ecclesia docens*,” speaking in God’s name. Material heresy, on the contrary, is that which arises from invincible ignorance, and therefore implies no such deliberate resistance of the will. In the Author’s days, heresy, where it existed, was of a formal, rather than material, kind, whereas, in our own times, in countries where the

If, therefore, for want of sufficient instruction, we should, any of us, be unable fully to know, or perfectly to comprehend, all the Articles of the Faith, or any such things as may be presented to our notice in the Bible, if we say with sincerity of heart, "I believe all this as Holy Church believes it," that will suffice.

III. In the third place, our Faith must be steadfast; that is to say, it must never waver, or falter, in consequence of any arguments or reasonings of human invention that may seem to make against it; or of other temptations thereto that may be held out to us by promises, or threats; though these were of torture, or even of death.

Neither ought we to be in any wise moved at the sight of the obstinate pertinacity and stubbornness of those, who with songs on their lips, and outward demonstrations of joy, die in their own false persuasion and heresy: for this is throughout but a work of Satan, who holds in his possession their bodies and souls, and who thus transforms himself into an angel of light to lead the uninstructed and unwary astray.

And God permits it so to be, in order thereby to put us to the proof, whether we are, ourselves, truly constant in the Faith:—not that He perfectly knows not this already,—but that He may manifest it also unto others, and that, for our constancy and perseverance, He may crown us hereafter with His glory.

That God permits us to be thus tempted and tried, from time to time, by false Prophets and mis-believers,

great bulk of the population has, through its own misfortune, rather than its fault, been Protestant for many generations, the latter is the kind that more commonly prevails.

Moses, in the thirteenth Chapter of the Book of Deuteronomy, distinctly declares: and so does, likewise, Jesus Christ, Himself, in the twenty-fourth Chapter of St. Matthew; as in the second Chapter of his second General Epistle, does St. Peter, too.

In order, however, that thou mayest not be led astray, in respect of thy Faith, and the true Christian Religion, thou oughtest to observe and do these four following things.

First: thou oughtest never to enter into doubtful disputation about any article of the Faith: as though that could be a matter still admitting of a doubt, which, having been already determined by the Church in General Council, is simply to be believed.

Secondly: thou oughtest seriously to lay to heart, who, and what manner of men have, in all ages, been those, who have faithfully professed the true Christian Religion as the same has, from the first, been handed down, and uniformly professed, observed, and taught, in the Roman,—that is to say, the Catholic Church:—and likewise, who, and what manner of men, are those, who are now putting forward newly-invented opinions and tenets of their own, that are full of sedition and of all abomination.

Thirdly: thou oughtest to consider and reflect, that we are already now living in those latter ages of the world, wherein our Lord forewarned us that all sorts of iniquity and error would continually more and more abound, whilst Virtue and Truth would, on the other hand, more and more dwindle away.

Times like the present, then, are certainly not those, in which we ought to receive a newly-invented faith and law; but so much the more is it needful for us steadfastly

to cleave to the ancient Faith that comes down to us from the days of old, observing the counsel of our Lord, when He said: "whosoever shall persevere unto the end, shall be saved."

Fourthly: thou oughtest to unite thy profession of the Christian Religion, together with a good conscience, and a virtuous life; seeing that corruptness of life and morals causes men to lapse into formal heresy.

Take good heed unto these four things, and I assure thee that God will assist thee, and vouchsafe unto thee a peace and contentment of mind, far greater than that which those men and those women possess, who live after the flesh, and blaspheme against the true Faith and the true Religion of Christ.

Be it thine, then, O Sir Knight, ever firmly and constantly to hold fast the Faith of the Catholic Church, as preached unto us by the Apostles of old, confirmed by the sufferings of the Martyrs, and from time to time re-inforced with new vigour by the Church in Her holy Councils; and, as St. Paul says, "Be not tossed about hither and thither, by various and strange doctrines" (Heb. xiii.).

Keep, therefore, thine ears ever closed against the poisonous and soul-destroying songs of those Syrens, who seek but to lull the mariners to sleep, in order to bring about their shipwreck. In other words: Be ever on thy guard against lending an ear to the condemnable teachings and misrepresentations of those disseminators of heresy and false prophets of error, who, by their seductive speeches, and outward affectation of sanctity, do all that in them lies to cause unwary souls to fall into the fathomless depths of Hell.

IV. In the fourth place: it is above all things needful

that thy Faith should be living, if thou wouldst have it avail unto thy salvation.

It will be living, if it be substantially formed by Charity; which is the true life of Faith, as the soul is the life of the body.

And, deceive not thyself by saying, as some are wont to do, "I have Faith, and shall therefore be saved, happen what may": because if thy Faith be not vivified by Charity, it cannot avail unto thy salvation. For, there is no act of man, how good soever in itself it may appear to be, that avails unto the acquisition of true beatitude, if it be devoid of Charity: as St. Paul, in the thirteenth Chapter of his First Epistle to the Corinthians, most clearly shews.

And here it should also be observed, that, when our Lord, in the Gospel, attributes Salvation, as St Paul, does, Justification unto Faith; this ought to be solely and exclusively understood of that true and living Faith, which works by Charity. For, if this be so, as in fact it is, it follows that Faith alone neither justifies man, nor saves him: because all such faith as is devoid of Charity is vain and dead.

And although, in the works of some of the Fathers of the Church, as in those of St. Ambrose, and St. Augustine, for instance, we sometimes find it stated that Faith alone justifies; we ought to understand that, by this preclusive term, "alone," they meant to set a bar, not against Charity, but against works that may be wrought antecedently to Faith; as their writings indeed shew plainly enough to all who examine and study them with care.

In like manner, again, when our Lord, in the Gospel, says: "He that believeth, and is baptized, shall be saved;" this also ought to be understood of that Faith, vivified

by Charity, which we at first received in our Baptism, and which was then not dead, but living (Matt. xvi.). For, a contradiction would otherwise be apparent in Holy Scripture, which distinctly testifies and declares, that no one will be saved, if he keep not God's Commandments (Matt. xix.). But God's Commandments can no man keep who is devoid of Charity. No man, therefore, if devoid of Charity, can be saved; nay, not even though he believe all the mysteries of Holy Scripture, and have them ready at his fingers' ends.

Whereas, whosoever departs out of this world in that Faith, which is thus vivified, and substantially formed, by Charity, cannot perish: but will assuredly find true, perfect, and eternal, felicity in the kingdom of Paradise, at last.

CHAPTER IV.

How he also explains the Virtue of Hope.

THOU hast heard, O Sir Knight, the description of Faith; her energy, fruit, and virtue. Hear now the description and property of her sister, Hope.

"Hope," as the Master of the Sentences defines it, "is a Virtue whereby man hopes for spiritual goods" (Lib. iii. dist. 26.): and when here he says, man "hopes for," it is as though he had said, that, by Hope, man expects with trust and confidence in God to receive from Him spiritual and eternal goods.

Now, as Faith relates to things unseen, even so does Hope: for St. Paul says, that "hope which is seen, is not hope: because we hope not for that which is seen; for of that we have present fruition" (Rom. viii.).

And yet, although it is common to Faith and Hope alike, that they relate to things not seen, Hope is, never theless, distinguished from Faith, not only by its proper term and denomination, but also by a difference founded on reason.

For, by Faith we believe things bad, as well as things good:—the existence of Hell, for instance, as well as of Paradise:—that adultery, likewise, which is a very bad thing, is a sin; and also that Charity, which is a very good thing, is a Virtue.

And all these things, whether good or bad, we believe with a good, and not a bad, Faith.

For things that are bad, however, we do not hope; but only for things that are good:—for Paradise, for instance, in the next world; and for Virtue in this.

Again, to things past, present, and to come, it is, that Faith relates: for, we believe the death of Jesus Christ, which is past: and, we believe that He is at present seated at the right hand of God the Father: and we also believe that, at some future time, He will come to judge the living and the dead.

But, as the Master of the Sentences observes; “It is to things future alone that Hope relates.” Under correction, however, my own opinion is that Hope also relates to things that are present: for I can hope that at present I am in the Grace of God: and to things that are past besides; as when I hope that my sins have already been forgiven me.

Faith, furthermore, regards the Divine Promises affirmed in Holy Scripture, in general: believing in general, and of all alike, without descending to individual, or particular, cases, that the Divine Promises made unto the elect will surely be fulfilled. Whereas, Hope applies and

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appropriates those promises to herself: expecting and hoping that what God has promised to His elect in general will have its particular accomplishment in her.

Hence, it is in no wise requisite unto salvation to believe that we shall certainly be saved;—to hope so being enough.

For, whilst Faith, of and in itself, imports a certitude most firm and infallible,—whereby we are bound to believe the articles of the Faith, and all that is contained in Holy Scripture, to be more certainly true, than it is certainly true that a man is a man,—in respect of Hope there is no such great certitude required:—it being sufficient for one that hopes to have a constant and firm trust in the Divine Goodness for his own salvation, without wavering therein on account of the sins he has committed, or of the imperfections in the good works he performs.

In Hope, nevertheless, there are degrees: for some are more firm and assured in their hope than others: and these degrees have their opposite extremes;—the uppermost, beyond which lies the region of presumption, being a full and perfect confidence of Eternal beatitude to come; and the lowermost, beyond which lies the region of despair, being an over-anxious solicitude about our salvation.

Between these two extremes lies Hope. But, the nearer the faithful approaches towards the uppermost extreme, which is a full and perfect confidence of eternal beatitude and felicity; and the further he recedes from the lowermost extreme, or a too anxious solicitude about his salvation; so much the more perfect he is in his Hope.

It suffices, however, for one, who, whilst he hopes,

believes and loves God, to have a firm trust and confidence that, of His own Divine Goodness, God will give unto him what He has promised in general unto His Elect,—hoping that he himself is amongst that number; nor is it in any wise of necessity required, that he have a perfect and infallible certitude of his own salvation.

Now, whereas, in the definition of Hope it is said, that, thereby we expect and hope for spiritual and eternal goods, it is to be observed, that Hope has for itself two several objects: the first and principal being the clear vision, and the perfect fruition, of God: and the second being all such means as are needful for ourselves in order to our attainment thereof:—that is to say, the remission of our sins; justification; the assistance of Divine Grace; and works that are good, and acceptable unto God.

And, for such things as we hope for we ought absolutely, and most earnestly, by prayer and supplication, to ask in faith, and to seek at the hands of God:—that is to say, the coming of His Kingdom; the remission of our sins; our own justification; an augmentation of Grace and Virtue; and works of Faith and Charity.

As for temporal goods, however, since either a good, or a bad, use may be made of these, and, since they more frequently hinder, than further, the salvation of man, the good Christian ought not to ask or wish for a greater share thereof than is reasonably necessary for his state and condition in life.

And here again, perhaps, a question may be put, which is not in any wise foreign to our subject, and is also worthy of being rightly understood:—namely, “Is it a fact that, in order to the attainment of Paradise and true Beatitude, our own good works are required? And,

does God hold these so highly in regard, that in return for them He fulfils to us His promises?"

To this I reply by affirming that so in all cases it is, excepting where a person, who has been justified by Faith, either departs out of this life immediately afterwards, or loses the use of his reason.

Not that God could not, of His own Divine Power, glorify us without good works of our own: but that so it seems good to His Divine Charity to communicate unto us what is properly His own, and what to Himself alone properly belongs:—namely, the glory of those good works and meritorious acts which in us He Himself both works and performs.

Although, therefore, our own good works and merits are, all of them, the goods and gifts of God; nevertheless, because we do not resist His Grace, but freely consent thereto, He imputes unto us the good works He performs in ourselves, in order that He may so take occasion thereby to praise, to crown, and to glorify, us.

We ought, therefore, everyone of us, to strive to our utmost to do what is good; for otherwise, in doing evil, or doing no good, to hope to go to Paradise, is not Hope, but very great presumptuousness, and overweening pride.

And although we ought, at all times, to labour and strive to do good, in the hope that both we ourselves, and also that which we do, may be acceptable unto God, we ought not to put our trust or confidence in any merits or good works of our own; but, wholly and entirely, in the great and infinite charity and goodness of God. For, otherwise, we should fall under the malediction pronounced by the prophet: "Cursed is the man,

who putteth his trust in man: whereas, whoso putteth his trust in God, blessed is he (Jerem. xvii.).

We ought, then, always to be doing good; and, in doing good, to hope, and wholly and entirely to trust, that God will, in His goodness, give unto us that which He hath promised.

This hope, however, ought to be firmly fixed: and, anchor-like, to hold and stay the soul, that by the waves of temptation it may not be moved.

And, were I to be asked, what the testimonies and evidences are, whereby the soul may be assured in the hope of the remission of its sins, of the Divine adoption, and of beatitude to come, my reply would be, that St. John, in his first General Epistle, says, that, "There are three things that give testimony thereto upon earth: namely, the Spirit; the Water; and the Blood" (i. John iii.). These three give testimony to the soul of the believer that Christ is the Truth Infallible, Who fulfils His promises unto him that believes.

The first testimony, then, that makes man assured in his Hope, is the precious Blood of our Saviour, Jesus, which He shed upon the Cross for the remission of sins.

The second is the Water of Baptism, wherein also sins are forgiven.

But these two testimonies are not enough to render the soul yet perfectly and entirely assured: wherefore the third, which is infallible, then comes forward, in the Person of the Holy Spirit Himself, Who bears testimony to our spirit that we are the sons of God, and consequently His heirs (Rom. viii.).

He that hath not this testimony within himself cannot be perfectly assured of his salvation.

Now the works which He performs within us give

testimony of His presence in our souls. And were I to be asked, what His works are, I should reply that they are these: namely, sorrow for sins committed in the past: detestation of all that is opposed unto God, and contrary to His commandments: delight in hearing, or reading, the word of God: regret for our imperfections and shortcomings in Faith, Hope, and Charity: as also in our affections and desires, our wishes and resolves, to love God above everything, and to fulfil His commandments.

But all these are things that bud not forth, and cannot sprout, from the corrupted nature of man, unless it first be watered with the dews of heavenly Grace. And therefore ought he, who feels not sensible of these good affections, which are the works of the Holy Spirit, within himself, most earnestly and fervently to pray unto God, and most humbly to beseech Him to send down and pour forth that Holy Spirit upon him, in order to assure him of the Remission of his sins, of the Divine Adoption and of Beatitude to come.

Enough having now been said about Hope, we shall proceed to speak about Charity.

CHAPTER V.

His explanation of the Virtue of Charity.

“CHARITY,”—to quote the Master of the Sentences once more,—“is a virtue, whereby God is loved for His own sake, and our neighbour, either for the sake of God, or in God” (Lib. iii. Dist. 27).

We ought to understand this definition aright.

It says, in the first place, that “Charity is a Virtue.” And, in truth, it is the most beautiful, the greatest, and

the most excellent, of them all ; being itself the parent, and the nurturer, of all virtue : insomuch that he who has Charity has everything, and he who has not Charity has nothing which avails unto the attainment of Life Eternal.

Now, this Virtue is bestowed, at the time when the Holy Spirit is bestowed. For, this Holy Spirit, diffusing Himself abroad within the soul, causes man to love God for His own sake, and his neighbour for the sake of God.

We ought, then, in the outset, here to know what it is to love God for His own sake, and our neighbour for the sake of God.

Now, to love God for His own sake, is to love Him because He is God : which, to be well and rightly done, should be done in a threefold way :—that is to say, by loving Him above everything with a friendly, or benevolent, love :—above everything, also, with a well-ordered love :—and above everything, likewise, with a duly-appreciative love.

We have now to explain these three ways of loving, that whosoever would may thereby know how he ought to love God aright.

He, then, that would desire to love God for His own sake,—that is to say, because He is God,—ought, in the first place, to love Him above everything with a benevolent, or friendly, love :—by entertaining, that is to say, a good will towards God, and taking a great pleasure and joy in the thought that He is what He is.

In order, however, the more perfectly to understand all this, we ought to know what it is to love.

To love, then, simply is to wish another well. Thus, to love anyone of our fellow-men, is but to wish and

desire his good:—remembering always that the chief and principal goods of man consist in true felicity,—that is to say, in right knowledge, in Virtue, and in Paradise.

It must also be observed that of affection, or love, there are two distinct and several kinds: whereof the one is termed a self-interested, or concupiscent, love, and finds place wheresoever we love an object, on account of the profit, utility, and honour, that we derive therefrom for ourselves. Such is the kind of affection wherewith men love their horses, their meat and drink, the clothes they wear, and their other worldly goods;—on account, that is to say, of the honour they bring them, or the profit they yield.

The other kind of love is termed the love of sincere affection, or hearty good will. And this finds place when we love an object, simply for its own dear sake alone, without any regard to the honour, or profit, that may accrue therefrom to ourselves. Thus, if, when I see a man of wisdom and virtue, I feel within myself a sense of pleasure, and rejoice that these great and good gifts are now his own, and desire that they may evermore continue so to be, in bearing this affection towards that man, the love wherewith I love him thus is termed the love of sincere affection, and of hearty good will.

It must, moreover, be observed that of all the perfections that exist in God, there is none that is not purely and simply God Himself. Thus, the Power, the Wisdom, the Justice, the Mercy, the Riches, the Goodness, which there is in God, is but purely and simply, the Almighty, the All-wise, the All-just, the All-merciful, the All-rich, and the All-good, God Himself.

To love God then, above everything with a sincerely affectionate, or benevolent, love, is to wish and desire Him to be Almighty, All-wise, All-just, All-good, and All-merciful, both now and for evermore, feeling at the same time, a sense of true pleasure, and an exceeding great joy, in the thought that He is what He is, without regard to any profit, or advantage whatsoever of our own. In this case, He is loved with *perfect* Charity, simply because He is what He is in Himself,—namely, the One, sole, supremely-sovereign Good.

Whereas, if we love God with a concupiscent sort of love,—that is to say, if we love Him, and wish Him well simply and solely because He does good unto us, or with a view to our own profit or advancement thereby, the love wherewith we love Him thus, is a lower and *imperfect* description of Charity; because therein is found a too plentiful admixture of the love of self with that of God. And yet, the Charity wherewith we love Him may still be *true*, although we love Him simply because He is infinitely good to us.

Hence it is that St. Bernard, when speaking upon the subject, says that *perfect* Charity towards God requires us to love Him “without an eye to recompense or reward; because true love is itself its own reward.”

And yet, although it be without an eye to reward, and for His own sake alone, that we love God, He never allows us so to love Him, without giving us for our recompense an exceeding great reward at last.

And when it is thus that God is loved, He is loved above everything with a truly affectionate, or benevolent, love.

We must next understand how it is that we ought to love God above everything with a well-ordered love.

This has to be done by referring ourselves, and all the good that we can call our own, unto God, and unto His glory; that so, everything we love, or desire, do, or leave undone, we love, desire, do, or leave undone, for the sake of God, and unto His glory. By thus referring everything to the honour and glory of God it is that we love God above everything with a well-ordered love.

In so loving God, we likewise fulfil, as far as we can, that Commandment in the Book of Deuteronomy, which our Lord Jesus, in the Gospel, recited when He said; "Thou shalt love the Lord, thy God, with thy whole heart, with thy whole soul, and with thy whole mind." (Deut. vi. Matt. xxiii.). For, what is it to love God with our whole heart, with our whole soul, and with our whole mind, but to refer our every thought, our whole life, and our whole mind, unto God, and unto His Glory?

To love God, therefore, above everything with a well-ordered love, is to refer unto God, and unto His Glory, all our thoughts, all our life, and all our works: but this we cannot rightly do, unless our thoughts, our works, and our life, be good.

Let us now consider what it is to love God above everything with a duly appreciative love

This is to hold God so dear, and so highly to esteem and prize Him, that, we would not for the sake of any creature whatsoever be deprived of His love: nor, for the sake of the whole world, do anything whatsoever, that would be contrary to His will:—preferring to lose all our worldly substance, and our mortal life itself, together with the friendship of all other men,—wealthy, great, noble, or powerful, as they might be,—rather than the love of God, or rather than do anything that would be contrary to His holy will.

And now, I suppose, we understand how God is to be loved with Charity:—namely, by loving Him for His own sake, because He is what He is; and also by referring ourselves, and all the good that we can call our own, unto Himself, and unto His glory; and lastly, by esteeming and prizing Him, both in heart and deed, above everything besides.

He that loveth God, and loveth Him so, cannot perish.

In proceeding now to speak of the love of our neighbour, we must first observe that Charity is said, in the definition above, to cause us to love our neighbour either for the sake of God, or in God. We should therefore rightly know both who our neighbour is, and how we ought so to love him.

Our neighbour, then, is any one towards whom we can shew, or who can shew towards us, any good office of mercy, kindness, or assistance: which, of course, applies to reasonable creatures alone.

Accordingly with this, it plainly appears that all men living are our neighbours: for towards them we can do and shew good offices of mercy and kindly assistance: and from them we can also receive the like for ourselves in return.

The Angels, moreover, and all the Saints besides,—as well in Purgatory, as in Paradise,—are, in like manner, our neighbours, too: for from them we receive many kind offices and assistances, in that the Angels are our divinely-appointed guardians, whilst the Saints, by their prayers and intercessions, assist us much with God.

All men living, therefore, we ought to love, and all the Angels and Saints besides, either for the sake of God, or in God.

Our neighbour we ought to love, either because he is

further, proceed to set forth the effects and fruits of this love, or Charity.

CHAPTER VI.

Of the effects and fruits of Charity.

A tongue endowed with eloquence sufficient fully to set forth the effects and fruits of Charity, the whole world itself does not contain.

Nevertheless, to stir up thy loving heart once more, and to fire it with a yet more ardent flame of love towards God, we shall say a something thereupon, which, while falling short indeed of that which the dignity of the subject would demand, will, at least, serve to explain it, as far as, in our own insufficiency, we can.

First, then, the effect of Charity it is, that children of men are transformed into children of God, and constituted heirs of Paradise. "Behold," says St. John, "what manner of Charity the Father hath bestowed upon us, that we should be called, and be, the Sons of God" (2 John i.). And St. Paul says, likewise, "Whosoever are led by the Spirit of God, they are the Sons of God. For," (says he) "you have not received the spirit of bondage again in fear; but you have received the spirit of adoption, whereby we cry 'Abba:' that is to say, 'Father.' For the Spirit himself, who is the Spirit of Charity, giveth testimony to our spirit, that we are the sons of God: and if sons, heirs also: heirs indeed of God: and joint heirs with Christ" (Rom. viii.).

And what is there more noble in dignity, or excellent in quality, that man could desire, than to be a child of God, and an heir of Paradise? Let each, and everyone, well consider how unspeakably great that dignity is; and

let not such as feel themselves smitten with love towards God, be in anywise discouraged, although they are despised by the world; for the sole reason why they are held in aversion by the children of the world, is because they are themselves the children of God; whilst the children of the world are the children of the Devil.

Secondly: the effect of Charity it is, that God abides in us. "God," says St. John, "is Charity, and he that abideth in Charity, abideth in God, and God in him" (1 John iv.). And our Lord Himself has also said: "If any man love Me, he will keep My word: and My Father will love him: and We will come to him: and will make Our abode with him" (John xiv.).

And whom could we desire to have for a guest, more exalted in dignity, more abounding in wealth, or more munificent in His gifts, than God? Or what could there be for the soul to need, which has One such as God for its guest? This Guest cometh not to us as others are wont, to feed on our good things, or to put us to expense: for He cometh to enrich us, and to replenish us with all things good.

Thirdly: the effect of Charity it is, that all our good acts, trivial and insignificant as they may be, are made acceptable unto God, and deserving of an eternal recompense and reward.

And, in general, the effect of that supernatural love, which Charity is, is that man looks upon this world as a thing of nought, and rejoices in his trials, afflictions, and tribulations, unmindful of kinsfolk, friends, and self.

By Charity alone it is, that the reasonable creature meets his Creator on mutual terms; and, how great soever the disparity be, returns Him like for like.

When Charity enters into the soul, she introduces every other good affection together with herself.

By Charity, we are brought into union with God, and made one in Spirit together with Himself.

Charity makes there to be, between God and ourselves, one and the same will, and one and the same unwill.

Charity causes the soul, first, to set her affairs in order: then, to consider all present and visible things, as though they existed not: and then, with a heart made pure and clean, to contemplate heavenly and eternal things.

By Charity, then, the goods of this world are well administered.

By Charity, the goods of this world are looked upon as things of nought.

By Charity, moreover, the secret things of God are themselves discerned.

St. John says, that God is Charity: and here, when he speaks of God, he, doubtless, means the three Persons of the Most Holy Trinity.

And this Charity, or Love Divine, calls for a something that may be like unto¹ it in ourselves:—that

¹ “In that holy soul, the Pastor saw three most sublime and brightly-burning Lights, which are termed Theological. One of these, namely, Faith, said, ‘I steadfastly believe;’ and it also engendered another, namely, Hope, which said, ‘With assuredness I hope:’ and these two, combined, produced a third, namely, Charity, which, clasping the others in its strict embrace, said, ‘With burning ardour I love.’ And thus the three, although, in truth, distinct, appeared to be but one. Then said the Pastor, ‘Herein do I see a great resemblance to the Mystery of the Most Holy Trinity.’ ‘If, O Pastor,’ replied the shining One, ‘a resemblance to the Most Holy Trinity herein be found, it is because the Holy Trinity hath Itself created unto Its own Image and similitude the soul wherein these Lights do burn. For, therein

is to say, for that burning and craving Love, whereby, as by a certain spiritual affinity, we are brought into conjunctive union with God.

He that with assuredness and boldness loves, draws nigh unto God: and, devoid of all timorous or distrustful fear, holds familiar converse with Him.

He that loves not, loses his life: but he that loves, keeps his eyes ever raised towards his God, Whom he loves, for Whom he craves, on Whom he muses, on Whom he feeds, and on Whom he thrives.

He that is thus devout and loving so sings, so reads, and is so circumspect and prudent in all his doings, as though God Himself were, at all times, present to his sight; even as, in true reality, He is.

He that is truly enamoured of God so prays, as though he were then raised up on High, and presented before the face of His Divine Majesty, seated upon His throne in the Highest, where thousands of thousands of Angels do Him service, and ten thousand times ten hundred thousand bow themselves down in adoration before Him.

That supernatural Love, which Charity is, wakens up

dwelleth the Father, giving augmentations unto Faith;—the Son, through His Passion, fosterings unto Hope;—and the Divine Spirit, ardours unto Charity: insomuch that the soul thus becometh transformed by the Father, in the Memory:—by the Son, in the Understanding;—and by the Holy Ghost, in the Will. And these three Powers, like the Virtues aforesaid, are distinct; although the soul is itself but one.’ The Pastor was lost in admiration at the sight of so much beauty, and so much light; of so much sweetness, and so much delightfulness;—of so much happiness, and so much consolation;—whilst, together with that richly-gifted soul, the Angels were singing, the Cherubim contemplating, and the Seraphim loving. Bp. Palafox “*El Pastor de Noche Buena*” Cap. 14.

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the soul which it visits, if she be slumbering, and admonishes her concerning her salvation; and melts into tenderness, whilst sweetly wounding, her heart.

Hearts grown cold does Charity with fervour fire.

Souls peevish, wrathful, and impatient, does Charity appease.

Vices of all kinds does Charity chase away.

All carnal affections does Charity repress.

Habits grown old does Charity amend.

The wantonness and waywardness of youth does Charity restrain.

The whole substance of the soul does Charity reform, and renew.

All this does Charity effect, when she is present: but no sooner does she absent herself, than the soul then begins to languish, and into lukewarmness to subside, even as does a cauldron of boiling water, when the fire underneath it is withdrawn.

Charity, then!—How great a thing is Charity! Whereby the soul, of herself, draws nigh with boldness unto God; with constancy unites herself unto Him; and holds familiar converse with Him,—seeking counsel of Him in all her affairs!

The soul that loveth is borne onwards by the promises of God; and drawn onwards by its own desires.

Times, too, there are, when the soul by love withdraws herself so far from the senses of the body, as to become insensible even of herself, through the intensity of the sense she has of God.

And this is brought to pass, when the soul, lured on by the unspeakable sweetness of God, divests herself, in a measure, of herself; that so, rapt in spirit even up to

Heaven, she may by contemplation, in the excesses of her joy, have fruition of her God.¹

No greater joy than this there is, were its duration only not so short.

Love engenders familiarity with God;—familiarity, boldness;—boldness, relish;—and relish, hunger.

He that would have a true and saving knowledge of God, ought earnestly to strive to love God: for the more a man loves God here below, the greater will be his knowledge of God in Paradise.

To read, to write, or to study, gives no true knowledge of God to one who loves Him not.

The love of God engenders in man the love of his own soul, and causes her to be at all times watchful over herself: and God Himself doth love, to the end that He may be loved.

One thing alone there is that He requires, when He loves,—namely, to be loved: knowing, as He does, that by means of Love, those who love Him will enter into bliss.

The soul that is truly enamoured of God, renounces all her own affections, and is wholly devoted to, and intent upon, His Love.

The soul that loveth hath no fear: fear, rather, hath the soul that loveth not.

And what shall I now say more? Time itself would fail me sooner, than the praises that are to Charity due.

In a word, the soul that is touched with love for God, can neither think, nor desire, aught that would be displeasing unto God: but, in her aspirations after Him,

¹ It will, of course, be understood that the Author has here in mind, not Christians of ordinary piety and virtue, but those who are already far advanced towards holy perfection in the sublime sanctities of the Religious Life.

she is continually crying out with the Prophet: "O Lord, my God, as the hart panteth after the fountains of waters, so doth my soul pant after Thee!" (Ps. xiii.)

And now, then, Sir Knight, let thy soul be astir; and, bearing in mind the great Charity of God, and how manifold are the gifts He hath bestowed, and is still bestowing, upon thee, let the love that is smouldering in thy sluggish heart be thereby, as by so many sparks from above, quickened into a flame once more: and make it thine own endeavour to nourish and augment the same, day by day, with a continual accession of works of piety.

CHAPTER VII.

His explanation of the four Moral or Cardinal Virtues.

THE four Cardinal¹ Virtues, which we have still to explain, are Prudence, Justice, Fortitude and Temperance.

"By these four Virtues," as St. Jerome says, "the Christian lives aright in this mortal life, and afterwards attains unto life eternal."

Prudence discerns the good that ought to be done, and the evil that ought to be shunned.

Justice does the good.

Temperance shuns the evil.

Fortitude maintains a constant evenness of spirit, that is neither dejected in adversity, nor elated in prosperity.

Prudence disposes man to learn how he ought to conduct himself towards God: Fortitude, and Temperance, to learn

¹ The Cardinal Virtues are so called, because upon them, as a door upon its *hinges*, the three Theological Virtues properly turn.

how he ought to exercise self-control : Justice to understand how he ought to behave towards his fellow-men.

Behold, here are the four things, that the Devil ever seeks to destroy in the Spiritual Jerusalem,—the Christian soul :—namely, the Temple of Wisdom and Prudence : the walls of Fortitude and ghostly strength, wherewith the city is encompassed ; the Palace and the Court of Justice, its Queen ; and also the private houses of Jerusalem,—that is to say, the peaceful indwellings of Modesty and Temperance within the soul.

The first of these Virtues, then, is Prudence, “whereby,” as St. Augustine says, “we discern what things we ought to desire, and what we ought to reject.”

To Prudence, therefore, it belongs to order everything that we do in accordance with the rule of reason ; that so we may not, at any time, do what is contrary to that which is virtuous and right.

In Prudence we find reasonableness, discernment foresight, teachableness, and good tact.¹

To Prudence it also belongs to give good counsel : for a prudent man perceives with true precision what that is which ought to be done ; whilst keeping steadily, from first to last, the special end of his counsel in view.

Plato says, that “Prudence is the Pioneer of all the Virtues,” meaning thereby the Moral Virtues ; for, as Faith teaches us what we ought to hope for, and what to love, so likewise, does Prudence teach us what use we ought to make of Justice, Fortitude, and Temperance.

Aristotle said, that it is impossible for a prudent man

¹ Tact knows how to do that which ought to be done. Hence, while Prudence teaches man what to do, tact teaches him how to do it rightly.

not to be a good man ;—and, if this be understood as of moral goodness, it is true ; for a prudent man does nothing that ought not to be done. Prudence, however, if it be devoid of Charity, cannot, any more than Faith, be a meritorious¹ Virtue. Whereas if the prudent man loves God with all his heart, it is impossible for him not to be good with a truly meritorious goodness.

The second Moral, or Cardinal, Virtue is Justice.

We must, however, understand that this term, Justice, is used in a twofold sense.

Sometimes, it is used for goodness, or Virtue, in general : and, in that acceptation, Justice comprehends all Virtue whatsoever : so that the man is called just, whose life is in all respects good and just.

Sometimes, Justice stands for that special and particular Virtue, which may be termed distributive Justice, and consists in rendering to every one that which is justly his due.

Now, although this Virtue of distributive Justice is becoming unto all men, it is more especially appropriate to those princes and kings, who bear rule upon earth : and also to such as are entrusted with the administration of States ; that so, they may justly render unto every one that which to himself belongs : by defending the innocent, and chastising the guilty : by honouring the good, and punishing the bad : and by doing right and justice, in accordance with law and equity, to the lowly as well as to the mighty,—to the poor as well as to the rich.

Some, indeed, there are, who have Justice in its painted form represented on their walls : but if it be not also

¹ “ Meritorious,” that is to say, of an eternal reward : for the exercise of virtues, even when these are merely natural, merits for itself a temporal reward : see Buathier on Sacrifice, p. 477.

represented in their hearts, that will not suffice. Many, likewise, may we see who bear the image of the Crucified suspended on their breasts: but because in their souls it is not also to be found, the merit they derive in God's sight thereby is small indeed.

If, therefore, my son, thou wouldst be acceptable unto God, thou must be just in thy sayings, in thy doings, and in thine heart, as well.

The Virtue of Fortitude, which comes next in order, is a certain quality of courage, whereby we make light of all the inconveniences and losses caused by things which we are unable to avoid.

To the Virtue of Fortitude it belongs to possess a magnanimous courage, that has fear of nought but ignoble and vicious acts and deeds: and also maintains, both in adversity and prosperity, a constancy of spirit, that is neither elated with pride in the hour of prosperity, nor cast down with despondency when adversity befalls.

Fortitude endows man with magnanimity, hopefulness, trustfulness, assuredness, steadfastness, forbearingsness, longsufferingsness, and perseverance.

With this Virtue have the Martyrs,—both women, and men,—both young and old,—been gloriously adorned: who, in the magnanimous courage of their noble hearts, have counted the world, and all its threats, its promises, and its tortures, as things of nought: and preferred to die a most cruel and ignominious death, rather than renounce the Faith of Jesus Christ.

With this Virtue of Fortitude have the Prophets of God been all, in like manner, adorned:—Elias, Eliseus, Isaiah, Jeremiah, Ezechiel, and the rest:—who, with no flattering speeches on their lips, rebuked the Kings of Israel and Judah for their sins and false worship of God:

unintimidated alike by their savage threats, and by their acts of fierce revenge.

But, with this Virtue of Fortitude were the Apostles of Jesus Christ, beyond and above all others, adorned ; who, extremely poor, and few in number, although they were, yet shrank not from making onset and aggression upon the whole world with all its might and wisdom at its back : conquering it, and subjugating it to the yoke of Christ, in a warfare waged with weapons, not human, but divine,—and not by putting others to death, but by suffering death themselves.

And to me, indeed, this seems to be one of the greatest of the miracles that God has ever wrought, when, by means of so mere a handful of simple, poor, unlettered, men, destitute of all human aid, He vanquished all the wisdom of the world, and the whole power of earth, captivating its Princes and Kings, and the most learned men of the world, into a willing subjection to His Faith, and withdrawing its populations from their false religions, and from that degraded worshipping of devils, which had tyrannically reigned over the world for more than a thousand years.

With this Virtue of Fortitude ought all Christian Kings, Princes, and Knights, to be, in like manner, adorned, thereby to be enabled manfully and magnanimously to uphold and defend with all their temporal power and might the Faith of Jesus Christ against its foes, and also the Catholic Church itself against the beleaguering of heresy, even as did, in days gone by, those good Emperors and Christian Kings, Constantine the Great, Charlemagne, St. Louis, and many more besides, of grand and glorious renown.

With this Virtue of Fortitude ought the Prelates,

Preachers, and Divines, of the Church, to be, likewise, gifted and adorned, thereby to be enabled valiantly to uphold the Faith of the Church, and to defend it with the sword of the Spirit, the Word of God, against all misbelievers and contradictors of the same,—undaunted and undismayed by threats of every kind, and even by death itself.

It is, however, expedient here to observe, that in ignoble and vicious acts, such as the striking, wounding, or slaying of others, Fortitude finds no place; for, these are all acts of malicious wickedness, and such, too, they ought to be called; for, excepting in the lawful defence of self or country, no such acts are permissible.

Now, since Fortitude requires for itself a cause that is intrinsically good and just, and since there are some who courageously lay down their lives for causes that are far from being such,—there being, as we know, those who for the sake of some heresy lay down their lives against the Faith of the Catholic Church, whilst, again, there are those who, yielding to other temptations of the Devil, have the hardihood to take their own lives away,—it is needful here to observe, that the courage which such as these display, great as it may be, is by no means that of Fortitude; but that it is more properly to be ascribed either to a certain blind and stiff-necked obstinacy, or to some other ill-ordered condition of mind.

Bravely intrepid, as well as boldly temerarious,¹ such men may, perhaps, with truth, be called; but Fortitude,

¹ Intrepidity is the courage of defence : Temerity, the courage of offence : Fortitude, the courage of true obedience. Herein lies the difference in the quality of the courage which distinguishes true from false martyrdom.

which requires for itself a cause essentially just and good, as, for example, the defence and protection of the Christian Faith, or of the Church, or of Justice, or of some other Virtue, they have not.

And now, I think, we sufficiently understand the effects and operation of the Virtue of Fortitude; wherefore we shall here proceed to speak of the Virtue of Temperance, or Moderation.

"Temperance," says St. Augustine, "is an affection which represses and restrains the desire for those things which it is shameful and sinful to desire."

Temperance, then, holds lordship and dominion over the sensual appetites, in that it rejects and repels those which cannot be indulged without offending God: whilst to others which are lawful it grants a permit, but always within the limits of due moderation.

Of Temperance we ought to make use, not only in eating and drinking, but in all the affairs of life: and, in short, in everything whatsoever: for it is possible in everything to exceed and overstep the boundaries and limitations of reason.

To live in Temperance,¹ then, is to administer each and every thing alike in accordance with its proper order, and also in due measure.

To these four Virtues, there are four contrary Vices, whereby they are respectively corrupted and destroyed. Thus, Prudence is corrupted by a foolhardy² Stupidity:

¹ The virtue of Temperance is denoted by the Sapphire (Litré) as is, likewise, holy contemplation. This stone has been said to lose its colour,—a bright heavenly blue,—if worn by the unchaste.

² "To expose ourselves unnecessarily to evil is worse than folly, and is very blamable presumption. It is commonly called 'fool-

Fortitude, by Pride: Justice, by Avarice: and Temperance, by immoderate eating or drinking, and also by Unchastity.

These four Vices are signified by the four plagues that destroyed and laid waste the possessions of Job—the Sabeans, the Chaldeans, the Fire, and the Whirlwind (Job i.).

Thus, by the Sabeans of foolhardy Stupidity, the oxen of Prudence are stolen away.

By the Chaldeans of Pride, the camels of Fortitude and Magnanimity are carried off as a prey.

By the fire of Unchastity the sheep of Purity and Temperance are burnt up and consumed.

Whilst, by the whirlwind of Avarice, the house wherein the Ten Commandments of Justice were kept is itself blown down to the ground.

These four Virtues, moreover, according to the prophecy of Joel, are devoured by the locust, the grasshopper, the canker-worm, and the rust (Joel i.).

The Locust here denotes that foolhardy Stupidity, whereby the Virtue of Prudence is devoured: the Grasshopper, Pride, whereby the Virtue of Fortitude is corrupted: the Canker-worm, insatiable Avarice, whereby the Virtue of Justice is eaten away: and the Rust, the Fire of Unchastity, whereby the Virtue of Temperance is burnt up and destroyed.

Against these four Vices, therefore,—foolhardy Stupidity, a self-elated Pride, insatiable Avarice, and unbridled Unchastity,—thou oughtest ever, my son, to

hardiness;’ *i.e.*, such a degree of hardiness, or boldness, as none but fools are capable of.” (Beattie’s *Moral Sciences*. Pt. I, ch. 2, sec. 5.)

be on thy guard, that those four good moral Virtues be not within thee corrupted, destroyed, and devoured.

And now dost thou clearly see the great riches and treasures thou hast found for thyself in all that good and honourable company within the Mansion of Virtue:—wherein is God Himself, Faith, Hope, Charity, Prudence, Justice, Fortitude, and Temperance, together with every true, substantial, good besides, that the reasonable soul could in this life desire.

Neither can any one know what sweetness and what delightfulness, what joy and what contentment, what enlightenment and what enrichments, these Virtues convey unto the reasonable soul, unless by experience he has learnt it.

CHAPTER VIII.

What the Knight now sees of the City of Paradise.

WHEN Good Understanding, the Hermit, had brought the foregoing instructions to a close, I was in spirit raised beyond the realms of sense.

No relish, no desire, for meats or drinks for the body, nor yet for sleep, was any longer mine.

And what astonished me more than all was this, that although Good Understanding, the Hermit, had been discoursing for so great a length of time, night seemed to be none the nearer at hand, nor did any cloud of darkness dim the clear brightness of the sky.

But, when Virtue saw that I was amazed thereat, she gave me at once to understand, that never was there in her Mansion any night at all; nor any cloud, or shade

of darkness, but a perpetual sunshine, light, and brightness, in the place where she abode.

Memory, then, on hearing this, came promptly to remind me, how Divine Grace had, aforetime, told me, that from the Tower of Faith could be discerned and contemplated the City of Paradise, wherein true and perfect Felicity is comprehended.

I therefore turned to Faith, and most humbly besought her to be pleased to take me into her Tower; as she then most willingly did: whilst all the other Virtues accompanied us likewise; never leaving us, for a moment, without them.

For, although Faith, properly speaking, is not Hope, nor Hope, Charity, and the Virtues are in their properties distinct, the one from the other, they are, nevertheless, so closely linked and knit together, that they never detach themselves, the one from the other, when the justification of the reasonable creature is in question.

And therefore, as St. Jerome, St. Augustine, and the Master of the Sentences, say: "He that is devoid of any one of them, is devoid of them all; and he that is possessed of any one of them, is possessed of them all; so far, at least, as the essence and habit of each is concerned."¹

Not that he makes of all an equal use; for, in accordance with the impulses of Charity, of one he makes a greater use, than he does of another: as Abraham did of Faith: Job, of Fortitude, and Patience: David, of Humility: and so forth, in like manner, of the rest.

¹ Hieron. Sup. Is. cap. 4 tom. 5. August. in tract. de laud. Trin. et in Ep. ad Hieron. 29, tom. II. Magist. Sentent. Lib. III. dist. 36.

These all, then, came together with us into the Tower of Faith, the grandeur of which was very great; very beautiful it also was, and full of light; for with crystal¹ glass its fine large windows were glazed.

One of these windows she opened wide: and, with a long golden staff which in her hand she held, she pointed to a lofty mountain, whereon was built a City of wondrous beauty, and then she spoke as follows.

"Behold, my son, that City seated on yonder Mountain there! It is the City of Paradise, wherein true Beatitude and perfect Felicity are contained (Apoc. xxi.). Behold, and attentively contemplate, its conformation, its situation, its construction, and the whole composition of its building.

"In the first place, thou seest that it is built upon a very high mountain: and, next, thou seest that the wall of the City is great and high, having twelve gates; and that in those gates, are twelve angels,—in each several gate, one several angel:—and furthermore that in those gates are written the names of the twelve tribes of the children of Israel.

"Three of these gates are set towards the East: three towards the North: three towards the South: and three towards the West. And the wall of the City also hath twelve foundations; whereupon are written the names of the twelve Apostles of the Lamb.

"And that City, as thou canst perceive, lies four square: and the length is as great as the breadth; and the length, and the height, and the breadth, thereof, are all equal and alike.

¹ *Crystal*, emblem of Faith. *Window*, "*doctrina manifesta.*" *Wand*, the right rule of Faith.

"The circumference of the City, likewise, contains twelve thousand furlongs: and in each furlong are six hundred and twenty feet; so that in each fourth part thereof three thousand furlongs are contained.

"Thou seest also that there is yet another wall, the circumference whereof is not so great, but a hundred and forty four cubits only; and that within the same are all the streets of the City enclosed: whilst, in the space between this, and the other, first-mentioned, wall, lies the fore-courtyard, even like some great open floor, spread out before the City.

"And, as thou canst also see, these walls are built of Jasper-stone; whereas the City itself is of pure gold, like unto crystal glass.

"The Foundations of that City's walls are adorned with twelve most precious stones. The first of these foundations is Jasper: the second, Sapphire: the third, Chalcedony: the fourth, Emerald: the fifth, Sardonyx: the sixth, Sard: theseventh, Chrysolite: the eighth, Beryl: the ninth, Topaz: the tenth, Chrysopraz: the eleventh, Jacynth: and the twelfth, Amethyst.

"The twelve gates thereof are also twelve Pearls; each several gate being one several Pearl. And the floor of the City is pure gold, all shining like unto glistening glass."

But because in that City no temple could be seen, I marvelled greatly, and demanded of the Lady, Faith, the reason why: whereupon she said that the Lord God Almighty is the Temple of that City, and that He also, is, Himself, the Lamb. "Nor doth that City need," said she, "either Sun, or Moon, to shine upon and enlighten it: for the glory of God is the illumination, and the Lamb is the brightness, thereof: nor, consequently is there

ever any night therein. Into that City shall not enter aught that is defiled, or that worketh abomination, or that maketh a lie; but those, and those alone, who are written in the Book of Life of the Lamb."

Then, she showed me a pure river of living water, shining as crystal, proceeding forth from the throne of God, and of the Lamb: and it flowed through the midst of the City: and, on the two sides of this river, was the Tree of Life, bearing twelve fruits, and yielding its Fruit every month: and by the leaves of that Tree all nations are healed.

When Faith had thus shewn me all the whole of that building, she spoke to me thus, and said:

"In that City, my son, no affliction of soul, nor asperity of temper, finds place.

"In that City, there is no evil-doer, nor any evil deed.

"In that City, there is no weariness of spirit, nor any contrariety.

"In that City, there is no temptation, nor any allurement to sin.

"In that City, there is no want, nor shame, nor clamour, nor rebuke, nor reproach, nor debate, nor fear, nor disquietness, nor pain, nor doubt, nor violence, nor discord.

"In that City, there is peace, supreme: charity, perfect: jubilation, eternal: rest, secured for evermore: and uninterrupted joy in God.

"In that City, is a life of true vitality; a life eternal, and eternally happy.

"In that City, there is, for evermore, joy without sorrow: rest, without toil: exaltation, without trepidation: wealth, without loss: health, without decay: plenty, without

deficiency: life, without death: perpetuity, without corruptibility: prosperity, without calamity.

“In that City, all goods are held in perfect Charity.

“In that City, God is seen face to face.

“In that City, in everyone, and in every place, is perfect knowledge.

“In that City, is seen the goodness of God: and the light that enlightens it are His glorified Saints.

“In that City, the Divine Majesty of God is the ever-present object of contemplation: and with that food of life the beholder's soul is continually satiated anew.

“Evermore gazing thereupon, she evermore desires thereupon to gaze.

“Without cloy is that desire: and without surfeit is that satiety.

“In that City, is the True Sun of Justice seen, Who, by the admirable vision of His beauty, recreates and enlightens all the citizens thereof.

“And these, through their conjunction with, and adhesion unto, the Godhead immortal, are themselves also made incorruptible and immortal, in accordance with the promise of Our Lord and Saviour Jesus Christ, when He said: ‘My Father, I will, that, where I am, they also whom Thou hast given Me may be with Me, that they may see My glory’ (John xvii.).

“And what shall I now say more?

“In that City, there is a Kingdom without death, and without end: wherein, too, there is no succession of time; for, in that City there is one continuous day, without night, and without hours.

“The Citizens of that City are, all of them, Kings:—and there is the brave, victorious, Knight rewarded for his

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toil with unspeakable gifts: and his noble brow is crowned with a Crown of Everlasting Glory.

“And now my child, thou dost, as I feel most sure, understand that in that City there certainly is both true beatitude, and perfect Felicity. Yet, if thy counsellor and director Good Understanding, the Hermit, would be kindly pleased to explain to thee the mystical meaning and the allegorical signification of that City’s structure, thou wouldst derive for thyself a still greater relish, devotion, and pleasure, and also obtain a more perfect knowledge of the great, substantial goods, which in that City are contained.”

When, then, I had heard what Faith thus said, I turned towards my Director, Good Understanding, and earnestly desired and besought him briefly to explain to me the mystical meaning of the composition and construction of that most glorious City of Paradise, of which I had already heard so much that was good.

The good Hermit himself then granted my request; and began to speak as follows.

CHAPTER IX.

How the old Hermit explains to the Knight what he has seen of the City of Paradise.

THEN Good Understanding said: “Thou hast, my child, in spirit seen, as Faith hath shewn thee, that the Holy City of Paradise is seated, constructed, founded, and built, upon a lofty mountain.

“That mountain itself, so great and high, signifieth our Lord Jesus Christ, of Whom it is said in Daniel, that,

‘He was cut out of a mountain, without hands, as it were, a small stone; which, within a short time, became a great mountain, and filled the whole earth’ (Dan. ii.).

“And, in truth, ‘without hands,’—that is to say, without operation, or generation, of man,—our Lord Jesus, the only-begotten, and eternal, Son of God, was conceived and born of a Virgin, and hath grown so great, and ascended up so high, that He hath passed beyond all the orders of the Angels: and, seated at the right hand of God the Father, is constituted the Master and Lord of all creatures whatsoever, both in heaven, on earth, and in hell.

“Upon our Lord Jesus Christ, then, is founded and built that holy City of all in bliss:—an edifice, worthy of all admiration:—wonderful for the order, construction, and disposition, of its Foundation, and of its stones. For, in all the edifices of this world, of whatsoever kind they be, we see that at their lowest part, and underneath them, the foundation is laid; whilst above, and upon, that foundation the wall is set and reared. Whereas, in the structure of that City there, precisely the contrary is the case: for the first and principal foundation stone thereof is set up, and raised on high, above the whole of the building: whilst upon the same depends the whole building itself, together with the solid masonry of its walls, and the hope, and love, of all peoples,—as well of the Jews, who were the first to be built on that foundation, as of the Gentiles, whose accession was subsequent to theirs.

“The first and principal Foundation of that City is, certainly, Jesus Christ Himself, Who is exalted above all the orders of the Angels;—Who is the Divine Head of the Church;—and upon Whom the whole fabric of the City of Paradise immediately and entirely depends.

“Thou sawest, moreover, that the wall of the City is great and high; and that in that wall are twelve gates, and, in these gates, twelve Angels.

“That wall, so great and high, signifieth stability, and an assuredness of incorruptibility and eternal felicity. For, all the citizens of that City, when once they have entered into it; being by those walls shut in and fenced around, are perfectly assured that no thieves will ever rob them of their treasures, nor any foes, or contradictors, be ever able to molest them.

“This is that whereof the Prophet David sings, when speaking of this City and saying: ‘Praise the Lord, O City of Jerusalem! Praise thy God, O Sion! Because He hath strengthened the bolts of thy gates: He hath blessed thy children within thee: Who hath placed peace in thy borders; and filleth thee with the fat of corn: so that, henceforth, thou needest not fear any adversary’ (Ps. cxlvii.).

“The twelve Gates of that City are the twelve Apostles, who, in the exercise of their office as Preachers of the Gospel, have shewn and taught us the means whereby we have to enter into it; and they have also, as Gates, by their teaching opened out for us the way whereby we must enter in. In that City, they, therefore, hold the chiefest place of honour: for, in every City, are the Gates thereof both decorated more richly, and honoured more highly, than the walls.

“In these Gates, moreover, were said to be twelve several Angels.

“By these twelve Angels is denoted the universal assembly of the Divines of Holy Church: who have, like Angels, announced and explained to us the word of salvation, and the teaching of the Gospel.

“These Divines, intent upon the edification of the Church, have written down, and taught, many beautiful doctrines. But, in that which they have thus either written, or taught, they have, at all times, kept within these twelve Gates: it being upon the Faith and teaching of the Apostles, that they have invariably based their own.

“In these Gates, as the Lady, Faith, hath shewn thee, are moreover written the names of the tribes of the twelve Children of Israel.

“These twelve Children of Israel, so illustrious and renowned, represent unto us, in their allegorical sense, the twelve Apostles, who were themselves descended from the Children of Israel. For, as the Patriarch Jacob, surnamed Israel, begat, according to the flesh, the twelve Fathers and Patriarchs of the tribes of Israel, so also hath Jesus Christ, whom Jacob prefigured, begotten, according to the Spirit, the twelve Apostles, who are the spiritual Fathers and Patriarchs of all the children of the Church.

“Thou, sawest, likewise, that three of these twelve Gates were set upon the East side; three upon the North side; three upon the South side; and three upon the West side.

“And what is thereby signified, but that by these twelve Gates,—the twelve Apostles,—hath been preached in all the four climes of the world,—in East, West, North, and South,—the Faith of the Most Holy Trinity of Paradise, by means whereof alone an entrance into that glorious City is gained? On all sides, therefore, is that City open: that into it every child of man, come from whence he may, may be received, provided he be willing to believe in, and to love, one God in three Persons, even as the twelve Apostles have preached and taught.

“To enter into that City there is no other way. Through these Gates it is, that he that would enter needs must go:—abiding and persevering, that is to say, in the Faith and Doctrine which the twelve Apostles have preached and taught.

“Thou sawest, moreover, that that City is built four¹ square (Ps. cxlviii.): whereby is signified that, in that place, peace and concord so reign supreme, that needful will it never be to admonish anyone to live with his neighbour in peace. For never will there, in that blessed place, either schism, or dissension, be; but all will be in unity and concord together, even as in a square building the walls are necessarily equal and alike, and, in their like equality, together joined.

“And the reason, as the Lady, Faith, hath taught thee, why the length, and the breadth, and the height, of that City, are all equal and alike, is because therein will be remunerated with the one like ‘penny,’ or essential reward, the one like length and coincidence of the Faith, the height of the Hope, and the width and breadth of the Love and Charity, which each shall respectively have had towards God, and towards his neighbour.

“Faith hath likewise taught thee that the circumference of that great outer wall, within which the broad place, or court-yard, that lies before the City is enclosed, contains twelve thousand furlongs: whilst that, which encloses the streets of the City, contains but one hundred and forty-four cubits. These two walls respectively represent unto us two several orders of the citizens of Paradise.

“By the great outer wall, which contains twelve thousand furlongs, are signified the Martyrs, who, as valiant

¹ “Quadratura spiritualis est Fides, Spes, Charitas, et Operatio.”

champions, have right manfully fought against Satan and the world; and, whilst valiantly fighting, have heroically died under tortures and persecutions for the Faith of Jesus Christ.

“Whereas, by the lesser of these two walls is signified the order of the Confessors; who, unscathed by persecution’s iron hand, have died in holy peace in the Faith of Jesus Christ.

“The outer wall is measured by furlongs, and the inner wall by cubits. For, by the furlongs, wherein the champions of old were wont to run the race, to wrestle, and to fight, is to be understood that the Martyrs have sustained a mighty combat for the sake of Jesus Christ.

“And, by the cubit, which comprises the arm, and the hand, wherewith man works, is to be understood the laborious toil, and the works of Faith and Charity, which the Confessors have performed.

“Thou seest, then, that the Martyrs have entered into Paradise by the violent death they died for the sake of Jesus Christ; and the others,—that is to say, all others,—by works of Faith and Charity.

“Faith hath, moreover, taught thee, that the Wall of that City hath twelve foundations; and that, in them are the names of the twelve Apostles of the Lamb.

“Thou seest, then, that the same twelve Apostles, who are that City’s Gates, are also its foundations.

“For, upon the Faith of the Apostles is founded the Church of God:—yet so, however, as that the Primordial and Principal Foundation thereof is Jesus Christ Himself, our Lord: for all that the Apostles have written and preached,—and on their preaching and writing it is that the whole edifice of the Christian Faith, and all the teaching of the Church, do rest,—they have neither written nor

preached of themselves, but have taken it from, and based it upon, the fulness of that Immaculate Lamb, our Lord Jesus.

“These are those Foundations, and these also are those Gates, whereof the Holy Ghost speaketh in the mystical Psalm when saying: ‘Her Foundations are upon the holy mountains: the Lord loveth the Gates of Sion above all the tabernacles of Jacob’—(Ps. lxxxv.). And the mystical sense of these verses is this: ‘The holy mountains,’—that is to say, the Apostles,—are, by their Faith and teaching, the Foundations of the Church, which is the glorious City of God. And those same Apostles are also that City’s Gates: for, by their preaching and miracles, they have summoned all mankind to the Faith of Jesus Christ, through and by which alone, an entrance into the City of Paradise is gained. These Gates the Lord loveth above all the tabernacles of Jacob:—that is to say, He hath vouchsafed unto the Apostles greater tokens of His love, by bestowing, and sending down, upon them, a larger amount of gifts, graces, and prerogatives, than ever He did before upon all those who, under the old Law, had laboured and taught:—it having been reserved unto the Apostles to receive the first fruits of the Spirit, as St. Paul distinctly says (Rom. viii.).

“Thou sawest, furthermore, that the substance of which the wall of the City is built is Jasper stone; but that the City itself, that is to say, the broad place that lies before it, and likewise the streets of the City, are all of pure gold.

“By that wall are to be understood those who are the more firmly established and perfect in Charity:—who, in order the more freely and generously to follow Jesus Christ, have counted the world as nought, and for the

Gospel's sake, have left their all. By the broad and wide streets are signified the rest of the faithful, who are not so perfect in Charity:—who sometimes fall into mortal sin, but afterwards, by Penance, rise again; and who, in their dealings and intercourse with the world, contract the stain of sundry minor sins. And although, in point of excellence, these are not equal to the walls, which are of precious stone, they are still signified by the pure and refined gold. For, frequent as in their converse with the world their sins may be, they will, nevertheless, be so thoroughly purged, either in this world, or in the other, before an entrance into that City can be opened unto them, that they will themselves, by then, be made as pure and refined as gold.

“Faith hath also taught thee, that the Foundations of that City's wall are precious stones.

“Those Foundations are the Apostles, as we have already said.

“Whilst those stones, and those Foundations, were being rudely knocked about in this world, their beauty was not perceived: nor were they deemed to be of any account at all.

“By the world, they were derided, despised, scourged, and tortured: nor, whilst they were undergoing their flagellations and persecutions, was their inherent beauty displayed. Nevertheless, throughout, from first to last, they were, in the sight of the Lord God, most precious stones, and the beautiful Foundations of the City of Paradise.

“Most clearly, however, will this be made manifest upon the day of Judgment, when the perverse and unbelieving shall behold them seated in all the greatness of their glory at the right hand of Christ; and will then, in

the words of the Book of Wisdom, exclaim: 'Behold, these are they, whom we had sometime in derision, and for a parable of reproach! We fools esteemed their life to be madness, and their end to be without honour, and now, behold how they are numbered among the children of God!' (Wisd. v.)

"Thou hast, in like manner, also seen how the Gates of that City are adorned with Pearls.

"Those Gates, as we have already said, are the holy Apostles, who both have been, and are, adorned with Pearls,—with virtues, that is to say, of every kind; and who now surpass all others besides in the lustre and splendour of their glory.

"And, because thou didst so greatly marvel, that in that City no Temple could be seen, the Lady, Faith, hath taught thee, that the Temple of that City is the Lord God Almighty, and that He is, also, Himself, the Lamb. What need for material Temple, built with human hands for sacrifice of prayer, could there in that place be, where, face to face, the Most Holy Trinity of God,—Father, Son, and Holy Ghost,—is seen, unto Whom the citizens of Paradise continually offer up their unceasing sacrifice of praise?

"Furthermore, the Sacred Humanity of Christ, which is the Most Holy Temple of God, is Itself the glorious object of their vision; and therein, as in a hallowed Temple of its own, doth the fulness of the Godhead corporally dwell,—in true, substantial, reality and perfection, through the Hypostatic Union of the two natures, Divine and human, in one and the same Divine Person (Col. ii.).

“Neither hath that City need of Sun¹ or Moon to illumine it: for the glory of God, and of Jesus Christ, is the Light, and Illumination, thereof. What need indeed of either Sun or Moon could there in that place be, where men shall be like unto the Angels of God, and shall shine like the Sun in the Kingdom of their Father?

“Think, now, how enlightened and how effulgent it must in that City be, wherein there is a multitude of citizens so great; whilst, with a resplendency that surpasses even the glory of the Sun every one of themselves doth shine!

“Into that City, as the Lady, Faith, hath taught thee, there shall not enter aught that is defiled, or that worketh abomination, or that speaketh lies. For, no defilement of sin, no abomination of idolatry, no false and pernicious doctrine, either is, or ever will be, found in Paradise. But into it shall enter those alone, who are written in the Book of Life of the Lamb.

“And who are these? They are those who shall have been redeemed by the Precious Blood of Jesus Christ, out of the general mass of perdition and condemnation: and who, when they shall have been purged and cleansed from all the defilement and stain of their sins, and made pure and refined as gold, will enter into that glorious City of God.

“But who are these to be? God Himself alone, and none

¹ In the Sun, which is itself a reflex of the Most Holy Trinity, there are three things; *viz.*, fiery substance, light, and heat; which are also inseparable the one from the other. For, if we abstract the light, we then deprive the world of the Sun; and if we abstract the heat, we also then put out the Sun. In that fiery substance, we must therefore see an emblem of the Father; in its light, an emblem of the Son; and in its heat, an emblem of the Holy Ghost. (Elucidarius.)

will greet thine ear, in the stability and immutability of that Felicity, wherein thy soul will find itself confirmed and secured : and wherein thou wilt have for thine own, for evermore, joy without alloy, delight without a dole, authority without austerity, honour without a horror, and pleasantness without a disagreeable.”¹

CHAPTER X.

How the Knight received the gift of holy Perseverance.

WHEN thus I had heard the Lady, Faith, and Good Understanding, the Hermit, speak, I was rapt out of my senses into an ecstasy of spirit.

The world, and all its goods, and all its joys, I remembered no more. I was even, as it were, divested of my very self. It seemed to me as though I were already moving about in Paradise.

I most earnestly besought the Lady, Faith, that in her Tower I might abide, never more to step down, and go out of it again : and she very willingly granted my request.

At her window, I therefore took my stand : there, ever to contemplate that most beautiful and glorious City of Paradise, and upon its loveliness to gaze. And the more

¹ “O Lyfe of lyves,” exclaims an old author, “most lyvely sweet, amyable, and ever to be thought on, wherein supreme security, secure tranquillity, tranquil delectability, delectable felicity, felicitous eternity, and eternal glorie, are to be embraced and enjoyed in God’s mercy :—in which there is to be found the affluence of riches, the influence of delights, and the confluence of all things good !”—Quoted by Gascoigne in his “Droome of Dromesday,” 1576.

and more I gazed thereon, the more and more beautiful did it seem to me to be.

This world, and its mortal life, I loathed : for death I longed ; that so, the citizens of that glorious City I might the sooner see, and have the fruition of my God, and of my merciful Redeemer, there.

Then, groaning in spirit, I lifted up my voice, and said :
“O how blessed is the soul that, from this earthly prison-house released, doth, in her freedom, upwards soar, and unto that most glorious and beautiful City, in fulness of liberty, wing her way ; there, in the excesses of her joy, to behold her Lord God, and contemplate Him face to face ; no longer afflicted by fear of death ; but rejoicing in the incorruptibility of everlasting glory !

“Tranquillity is her’s ! Security is her’s ! From foe, or death, hath she no more aught to fear !

“O Jesus, of infinite goodness ! O Christ, our Heavenly King ! How blessed is the soul that is together with Thee, in the company of the multitude of Thine Angels and Saints, who, in the mellifluous harmonies of a perpetual solemnization, unceasingly sing forth Thy praise ! That soul is, of a truth, replenished with the abundance of the good things of Thine own home, and inebriated with the torrent of Thine own joy !

“O how blessed is the community of those citizens on high ! O how glorious the solemnity in which all those take part, who, from the dreary pilgrimage of this mortal life, get safely back, O merciful Jesus, unto Thee, to enter that Mansion so pleasant,—that City, so full of glory, so rich in beauty, so brilliant in splendour, and so teeming with happiness,—wherein those whom Thou hast chosen to be co-citizens of Thine own, for evermore contemplate, and gaze upon, Thee !

“There, no sounds are to be heard that can discompose the mind : but most sweet are the canticles and psalmodes, the songs and the melodies, that are unceasingly therein both heard and sung !

“For, it is to Thy praise, O merciful Jesus, that the sweet harps of those harpers for ever resound : that the sweet melodies of the Angels are for ever attuned : and that those wondrous Canticles of Canticles, which celebrate Thy glory and Thy praise, are chanted forth in devout response by the citizens on High !

“O what happiness will then be mine, if ever I one day hear those hymns of great joy, and those sovereign praises, wherein is ascribed by the citizens above all honour and glory to the Trinity Supreme ! But still more happy shall I be, if worthy I am ever found to sing unto my God, myself, one of those sweet songs of Sion !

“O that it might be unto me according to my desire : and that, after having remitted unto me, and relieved me from, all the burthens of sin, God would, in His goodness, issue the command, that I, who am the least and the lowest amongst the servants of Christ, should also be divested of this burthen of the body, and thus pass away out of this world to find a repose in that most beautiful and glorious City of Paradise, and its eternal joys !

“For then should I be in the society of those most holy multitudes, companies, and assemblies, on High ; and take up, together with those blessed spirits, unto my Creator's glory, my appointed part ; whilst immediately contemplating, with no veil to obscure it, the most glorious Face of my most merciful God !

“Never would I deign again to cast a downward glance

upon this dismal vale of tears! Never would I again bestow a single thought either upon it, or upon its false, and vain, and fleeting, joys! For the life therein is one but of laborious toil: a life corruptible: a life full of bitterness: a life of infelicity; wherein the Devil, with his stratagems, is ever assailing us: the world, with its blandishments, ever enticing us: the flesh to its indulgences fondly inciting us: the soul is in blindness: and the whole man in a state of trouble and disquietude.

“And to all these evils, which are themselves so great, death in his fury succeeds, and so completely puts an end to the vain joys of this world, that, when they have once slipped away, and been brought to their close, they have no greater value for us than if they had never existed at all.

“But, how shall we ever be able to render unto Thee, O God of infinite goodness, the praises that we ought, for that, in the midst of all these great and innumerable calamities, miseries, and trials, of this our mortal life, Thou dost never cease from consoling us also with the wondrous visitations of Thy Grace!

“For, poor miserable wretch as Thou seest me to be, filled with great sadness and anguish, when I reflect upon my sins; when I tremble at the thought of Thy Judgment; when I realize to myself the hour of my death; when I shudder at the punishments and torments of Hell; when I consider my ignorance of the side to which my doings, when weighed in Thy balance, will incline; when I recollect that I know neither where, nor when, nor in what state, I shall have to end my days; when I revolve these, and many other such things, relating to myself, within my breast, Thou, O my good Lord, art, in Thy wonted loving-kindness, present to console

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me: and amidst all these great anxieties, tears, and heart-heaved sighs, Thou dost raise the drooping and agonizing soul up to a height far higher than the mountain-tops; and dost recall to her remembrance that great Charity and Goodness of Thine own, whereby the troubled spirit is by Thee refreshed, and the saddened heart rejoiced.

“And thus, at length, by consideration of Thine own great Charity revived: and by contemplation upon the joys of Thy supernal City refreshed; I no longer remember those great miseries of my own; but, raised in meditation above all that is highest on earth, I repose myself in Thee, Who art the true Peace of souls!”

Now, whilst I was thus groaning in spirit, and yearning after that most beautiful and glorious City of Paradise, Divine Grace, Who had gone into, as it were, a small secret chamber of Her own, came forth from it again: and with Her now was another Lady, whom as yet I had never seen.

Serious in purpose, and magnanimous in resolve, with an admirable long-sufferingness and constancy this Lady was manifestly endowed.

When I saw Divine Grace, I cast myself humbly upon my knees before Her, and most heartily thanked Her for all those great and innumerable gifts which She had already bestowed upon me, and of which I had now the present enjoyment: at the same time, praying, and most humbly beseeching Her, to grant me a portion in that most beautiful City of Paradise, also, and to translate me thither forthwith. “Thy petition,” replied She, “I refuse thee not: but thou must, in the first place, prove thyself to be a true and doughty Knight, and also good to hold thine own, by persevering upon the battle-field still to

fight, until the hour shall come when I will summon thee to receive thy crown.

"Behold," said She, "this Lady here, whom now I bring to keep thee company together with the others ; and with whom, if thou art careful to hold on, and never to drive her from thyself away, I promise thee that I will, before it be long, bestow upon thee a goodly heritage in that City, after which thou art yearning now ; and I will also, at the same time, crown thy head with a crown of immortal glory."

When, therefore, I had heard what Divine Grace thus said, I took that Lady by the hand, and asked her for her name.

She replied, that her name was holy Perseverance ; and then went on to say, that no one, who is come to years of discretion, and also possessed of the use of reason, can, without her, enter into the City of Paradise, or ever attain to perfect Felicity. "For he that has all the virtues that could be desired," said she, "if he have not me, will lose them all, and be deprived of true beatitude, at last. And therefore does our Redeemer admonish each and all to take me, after every other virtue, to be his companion, when He says: 'He that shall persevere unto the end, the same shall be saved' (Matt. xxiv.) ; from whence it also follows that he who does not persevere unto the end will not be saved.

"Of this, moreover," she further said, "we find many examples in Holy Scripture, too long to mention here ; but of these I will bring forward two.

"The first is that of Saul, King of Israel, who, when God constituted him to be King, was very good ; and so good, indeed, he was, that Holy Scripture says, 'he was meek, and humble, as a child of one year old' (Kings

xxv.); but in that goodness he persevered no longer than for two years only, and then he put me away, and became thoroughly wicked in himself, and a cruel tyrant to others; insomuch that he caused great numbers of God's Priests to be put to death; and he also persecuted the youthful David on account of his goodness: until, at last, being vanquished by his enemies, and forsaken by God, he destroyed himself with his own hand on the mountains of Gilboa (3 Kings xxxi.).

"The second example is that of Judas, who, when our Lord called him to the office of Apostle, was good: but afterwards, when he had put me away, he became a thief, and, under the temptation of avarice, sold and betrayed his Divine Master; after which with a halter he strangled himself to death" (Matt. xxvii.).

When, therefore, I had heard Perseverance thus speak, fearing lest, perchance, the like might also to myself befall, I turned towards my Director and Counsellor, Good Understanding, and earnestly besought him kindly to teach and advise me what I ought to do, that so, holding on with Perseverance to the last, she never might leave me, nor I be deprived of the glorious City of God.

Then, Good Understanding, the Hermit, ever intent upon my salvation, and solicitous about all that might in any wise conduce thereto, proceeded to speak as follows.

CHAPTER XI.

The old Hermit informs him how he is to obtain the gift of final Perseverance.

“MY child,” said Good Understanding, “the last and crowning point in the work of thy salvation is this, that thou shouldst continue to abide as, at this present time, thou art, without ever once turning backwards, or looking behind thee again. As long as thou abidest, and holdest on, in the state and position wherein thou art now, this Lady, Perseverance, will not detach, nor absent, herself from thee.

“But if, growing weary of abiding in this Mansion of Virtue, wherein thou art now, thou wert to desire to return to that place from whence thou late didst come, thou wouldst certainly lose her; and, together with her, all this most beautiful company, likewise; and, consequently, the glorious City of Paradise itself, wherein true and perfect Beatitude is contained. Thou must, therefore, steadfastly and constantly abide without vacillation or recoil in thy good resolutions.

“In order thereto, thou must, by devout and assiduous prayer, implore, in Faith, the assistance of Divine Grace; without which, it is impossible for man to persevere in goodness, or long to adhere to his good resolutions.

“But, whilst imploring the assistance of Divine Grace, thou must, on thine own part, also do thy duty.

“In order, then, to maintain thyself in the state wherein thou art now, without turning backwards again, thou oughtest frequently to set before thine eyes, and recall to thy remembrance, these three things: namely, that

which is past, that which is present, and that which is to come.

“These thoughts will give thee courage to abide in the position wherein thou art now: and, as a bridle, will refrain thee from ever once quitting the spot.

“Think, then, in the first place, upon the time that is past; and upon the state that was once thine own; and also upon all those things which thou hast aforetime seen.

“Think how, by going astray after Folly and Voluptuous Pleasure, thou didst enslave thyself to defiling and degrading sins,—a slavery the most abject, the most oppressive, and the most miserable, of all.

“Think in what dangers and peril, both of body and soul, thou didst find thyself then, whilst thus leading a worldly and voluptuous life.

“Think where thou wouldst at this time have been, if Divine Grace had not mercifully taken compassion upon thee.

“Think upon the torment wherewith thy conscience was wont to afflict thee, on account of the disorderly life that was then thine own.

“Think where all the worldly and voluptuous are now, who would not do Penance whilst yet they could.

“Think, how defiling and debasing is mortal sin in itself, and also, how intensely displeasing unto God, for the punishment whereof Hell’s fires are prepared.

“Think, how mortal sin caused thee to become an enemy unto God, and a bond slave unto the devil.

“Think, how sin deprived thee not only of innocence, but of all Virtue besides, making thee to become but as fuel for those fires of Hell, wherein thou wouldst at this time thyself have been, if God had not shewn His mercy towards thee.

"In the second place, thou oughtest often to think upon the time that is present;—upon the state wherein thou art now;—and upon the greatness of the dignity which Divine Grace hath conferred upon thee, in that thou art, at this present time, a child of God by sanctifying Grace, and an heir, in hope, of the City of Paradise.

"Think, how tranquil and peaceful thy conscience is now. Think, how, through devout meditation, thou art frequently receiving those Divine consolations and spiritual inspirations, which are infinitely sweeter than all the joys that this world has to offer.

"Think, likewise, how all the pleasures, enjoyments, and delights, of the world are mingled with much that is bitter; and that so long as thou abidest where at present thou art, thou never canst have either evil, or mourning, or sadness; since there thou art safe in the keeping of God.

"Think, moreover, how quickly this world is passing away; and, together with itself, all the honours, riches, pleasures, and delights, that are therein.

"In the third place, thou oughtest to think upon that which is to come.

"Most certain and sure it is that Death is to come, and also the Judgment of God: and Paradise to the good: and Hell to the bad.

"Reflect, therefore, that thou hast thyself one day to die; and that thou wilt then find nothing to console thee better than God and Virtue, after having held on with them perseveringly, to the last.

"Think, how, at the hour of death, thou wilt have to leave everything behind;—be it wife, or children, men-servants, or maid-servants; worldly pleasures, or sensual delights;—and that out of this world thou wilt carry

away neither gold, nor silver, nor riches of any kind, but only those things which thou hast done, whether they be good, or whether they be bad.

“Think, that then thou wilt have to go, all by thyself, alone, into a region utterly unknown, wherein thou hast never been before: and that if thou art found to be in a state of mortal sin, the devils will be ready to seize hold of thine unhappy soul, and to drag it away to their own dark prison, where, without end, or hope of relief, it will be tormented for all eternity.

“Whereas, on the contrary, if thou art then found to be abiding with Perseverance in this Mansion of Virtue, thousands of Angels will come forth to meet thee, and with exceeding great joy, and triumphant songs of deliverance, to the glorious City of Paradise they will bear thee away.

“Think, also, that the just Judgment of God is to come, and that He will judge everyone justly according to his works: showing no favour to Princes, or nobles, to the rich, or the mighty:—but that, without respect of persons, He will then crown the good, and condemn the bad.

“Think, how all, without excuse, or exception, will then have to appear, and personally to bear their part.

“Think, how there will then be none to speak for thee, or make answer in thy stead: but that thou wilt have to render an account of thy life, all for thyself alone.

“Think, how terribly severe, and rigorously exacting, Jesus Christ, the Just Judge, will then show Himself to be towards those children of perversity, who have gone after their own sinful pleasures and delights, and given no heed to the doing of Penance. And how gentle and benign He will also then be towards those who shall in

this life have done true Penance, and in goodness finally persevered.

“Think, likewise, what pains,¹ and what torments, both in body and soul, those unhappy ones, the reprobate, and all those others besides who have not persevered in goodness to the last, will, for all eternity, be constrained to endure.

“Reflect, on the contrary, what joy and consolation, what a recompense and reward,² both in body and soul, the Elect will then receive for having persevered in goodness to the last.

“These, and the like reflections, will enable thee, with the assistance of the Grace of God, to hold on with Perseverance³ to the last.

“On thy part, therefore, do thy duty: and God will not be wanting unto thee upon His own.”⁴

¹ There are seven joys of Heaven: viz. Everlasting Life; perpetual Youth; Rest; Joy; Peace; Love; and Light.

Also seven pains of Hell: viz. Cold intolerable; Stench unreasonable; Fire unquenchable; Serpents unappeasable; Burnings irremediable; Darkness unavoidable; Eternal Pains and torments incomprehensible.

² In their body, the seven special glories of the just are these: viz. Beauty; Velocity; Strength; Liberty; Pleasure; Health; and Immortality.

In their soul, they are these: viz. Wisdom; Friendship; Concord; Power; Honour; Security; and Joy. (See *Elucidarius* fol. xxvi.)

³ “The only enemy to Perseverance is an idle, uncertain, and unsettled life.” See Sir W. Wiseman’s “*Christian Knight*,” p. 41.

⁴ “The *end* is the trial. The world passes. It is but the pageant and the scene. The lofty Palace crumbles. The busy City is mute. The ships of Tarshish have sped away. On the heart and flesh death

CHAPTER XII.

Some further good counsels, in general conclusion.

“AND now, my child, that thou mayest hold fast the gift of Perseverance, and also the more easily resist those temptations, which would lead thee on, by mortal sin, into apostasy from the Faith, and the transgression of all the Divine Commandments, thou oughtest daily to renew the vows and promises which, in thy Baptism, thou madest unto God, in some such form of words as this :—

“O most exalted, most excellent, and most Holy, Trinity,—Father, Son, and Holy Ghost,—here, most humbly prostrate before Thee, I make my solemn protestation that it is my will both to live and to die in the Holy Catholic Faith, and in the observance of all Thy Holy Commandments: and I am heartily sorry, and truly repent, that I have not hitherto obeyed them as I ought.

comes. The veil is breaking.” (Cardinal Newman.) And in that hour supreme the effects of the Holy Viaticum are these :—

“ Extinguit { inordinatam { libidinem	Munit { contra dæmonis { nequitiam	Confortat Purgat et Unit { contra mundi peccata { tyrannidem	{ ipsum servi- entem { Deo
---	--	---	----------------------------------

Moribus { virtutibus { moralibus { et cardinalibus	et memorem facit Passionem Christi	ac reficitque animos	fi. cha. spe. fide charitate spe
---	---------------------------------------	-------------------------	-------------------------------------

Firmat { in bono { opere	Dat flamen { spiritum { sanctum	et Hostia Sacra Viamen i.e. Viaticum”
--------------------------------	---------------------------------------	--

(Spec. off. Miss. expos. 1495).

‘Wherefore, in profession of the Catholic Faith, I now repeat the Apostles’ Creed,¹ and say:

1. ‘I believe, in God the Father, Almighty, Creator of Heaven and earth.
2. ‘And in Jesus Christ, His only Son our Lord:
3. ‘Who was conceived by the Holy Ghost, born of the Virgin Mary:
4. ‘Who suffered under Pontius Pilate, was crucified, dead, and buried:—
5. ‘Who descended into Hell, and rose again the third day, from the dead:
6. ‘He ascended into the heavens: and is seated at the right-hand of God the Father, Almighty:—
7. ‘From thence He will come to judge the living and the dead:—
8. ‘I believe in the Holy Ghost:—
9. ‘The Holy Catholic Church, the Communion of Saints:—
10. ‘The remission of sins:—
11. ‘The resurrection of the body:—

¹ “Of all the Articles of the Creed, the primary, greatest, and most important, is this, ‘I believe in the Holy Catholic Church,’—that is to say, ‘I believe that in matters of faith the Catholic Church cannot err:’ for this is, as it were, the fundamental principle and groundwork for the belief of all the rest: insomuch that, were a man to err about any of the others, but not to err in this, his error could be repaired; since, believing that the Church could not err, he would necessarily believe what she teaches on every particular point to be true, and would therefore believe each and every one alike, because, and as, she taught it: and so, would believe it rightly. Whereas, if a man were to believe all the other Articles, but not to believe this, he could not make a true Act of Faith, because the true groundwork for it would then be wanting.” See El Tostado on St. Matthew. Introd. Quest., 13.

12. 'The life everlasting. Amen.'

"After which thou mayest say:—

"Give me Grace, O Lord Jesus, heartily and undoubtedly to believe and confess all the Articles of the Faith, and in that belief and confession steadfastly to persevere even unto my life's end: Amen!'

"'Pater Noster &c.'

"And then addressing thyself to the Blessed Virgin, thou mayest also say:—

"'Holy Mary, by Thy prayers, O Mother of God, obtain for me the grace from Jesus Christ, thy Son, heartily to believe and confess all that the Holy Catholic Church believeth: and in that belief and confession to persevere, even unto my life's end. Amen.'

"'Ave Maria, &c.'

"Thou oughtest, next, to repeat, or, at least, recall to mind, the Ten Commandments of God, which are as follows:

1. 'I am the Lord thy God: Thou shalt have no strange gods before Me: thou shalt not make unto thyself any graven image, in order to adore it.

2. 'Thou shalt not take the Name of the Lord thy God in vain.

3. 'Thou shalt remember to sanctify the Sabbath Day.

4. 'Thou shalt honour thy father and thy mother.

5. 'Thou shalt not kill.

6. 'Thou shalt not commit adultery.

7. 'Thou shalt not steal.

8. 'Thou shalt not bear false witness against thy neighbour.

9. 'Thou shalt not covet thy neighbour's wife.

10. 'Thou shalt not covet thy neighbour's house, nor his land, nor anything that is his.'

"Here again thou mayest say; 'Give me grace, O Lord Jesus, to love Thee above everything with a supremely-sovereign love, and perfectly to fulfil all Thy Commandments. Amen! Pater Noster, &c.'

"And then, to ask the prayers and intercession of the Blessed Virgin, thou mayest also say:

"'Holy Mary, by thy prayers, O Mother of God, obtain for me the grace from Jesus Christ, thine only Son, that will enable me to love Him above all things with a supremely-sovereign love, and perfectly to observe all His Commandments. Ave Maria, &c.'

"Thou oughtest, moreover, to humble thyself profoundly before God: acknowledging and esteeming thyself to be that which, in truth, thou art, namely, a sinner, who, of thyself, art nothing, and art worth nothing, and canst do nothing. And, if there be in thee aught that is good, either by nature or by Grace, thou oughtest sincerely to acknowledge and confess that from God alone it comes.

"Be ever strictly upon thy guard against preferring thyself before another; or of esteeming thyself to be in any wise better than another; instead of the least and lowest of all.

"If by others thou art defamed, derided, disdained, or in any way slighted, thou oughtest, not merely with patience, but with willingness and joyfulness, for the sake of God, to suffer and bear the same.

"Ever be mindful that the way which leads to true Felicity, and the ladder upon which man climbs to Paradise, is true and pure humility, combined with a perfect and entire abnegation of self in all things,—spiritual and corporeal, alike:—and also, with a perfect absence of

self-esteem on account of aught that self has already done, or is now doing, or will hereafter do. For, if thou hast, in body or in soul, any good properties at all, they are not, properly speaking, thine own; nor from thyself do they come; but God's alone they are; and from God alone they come.

"Thou oughtest also clearly to understand, that for any one to think and esteem himself humble, or endowed with the gift of humility, is a false and sinful thing to do; for our Lord says: 'Unless you be converted and become as little children you shall not enter into the Kingdom of Heaven' (Matt. xviii.); and the spirit proper to a little child¹ is that of simple humility.

"'He that is truly humble,' says St. Bernard, 'would willingly be contemned and thought ill of by the world; and neither be talked about, nor esteemed of, as humble.'

"Thou, oughtest, moreover, to commit and resign thyself wholly and entirely unto God; conforming thy will unto His; and accepting every adversity, tribulation, affliction, persecution, sickness, and death itself, as coming direct from His Fatherly Hands; not only assentingly and patiently, but willingly and thankfully; as knowing that He sends down upon His faithful creature nothing that is not most good in itself, and conducive also unto his salvation, if he will but understand it aright.

"Thou oughtest, therefore, frequently to offer up this prayer unto God, and say: 'Give me, O Lord, my God, whatsoever Thou wilt: and deal with me in all things according to Thine own most wise and holy Will!'

¹ "Habent pueri virtutes naturales, scilicet virginitatem, innocentiam, humilitatem." (St. Thom. De erudit. Princip. lib. v. cap. 6.)

“When, again, thou findest thyself, as it were, forsaken of God, and devoid of all sensible devotion, and all inward or outward consolation, thou oughtest not on that account to put thyself about, and take it for granted that God hath forgotten or abandoned thee: but rather to humble thyself most profoundly before Him, as deeming thyself to be unworthy of any consolation at all: and yet, at the same time, placing thy whole trust and confidence in Him, as being the One Who knows the means whereby He is to save His own Elect.

“If, on the other hand, thou receivest from God some great sensible devotion, or interior consolation, or particular grace, or special gift of any other kind, thou oughtest not therefore to indulge in high thoughts of thyself, nor to esteem others, who have not received any such like favour, as less worthy thereof than thyself: but rather, to esteem thyself to be truly unworthy of any one of His good gifts whatsoever, and carefully to make use of it unto the glory of God.

“If, moreover, thou seest, perchance, thy neighbour fail of performing some duty, or guilty of committing some offence against God, thou oughtest to beware of judging, condemning, or despising, him; but rather, to consider that God permitteth thee to see thy neighbour’s fault, for thine own behoof and benefit: and, therefore, thou oughtest to consider whether thou hast never fallen into any such fault thyself: and if thou findest thyself to be guilty of the like, or perhaps, of some still greater, fault, thou oughtest to pass judgment upon thyself, and also to administer to thyself a corrective. If, on the other hand, thou findest thyself to be without offence, thou oughtest not on that account to look upon thyself as the better of the two: but to reflect that thou art of the same composi-

tion and nature as he; and that were it not for the Grace of God preserving and upholding thee, thou wouldst also thyself commit the same, or perhaps some other more grievous, fault; and thus, whilst thanking God for having preserved thee, thou oughtest to say a prayer for him of whose wrong-doing thou art made aware.

“Hence, too, when thou seest some great and notorious criminals dragged along their way under sentence of death to the appointed place of execution, thou oughtest to consider, that, in the sight of God, thou art also a sinner; even although, in the eyes of the world, and as far as outward appearances go, thou art esteemed to be better than they.

“And, forasmuch as the holy life and the dolorous passion of our Lord Jesus is, as it were, a mirror, wherein each of the faithful ought to behold and recognize himself, thou oughtest, with true faith and devotion, frequently to contemplate and meditate upon the same; and to take pains, to study, and to strive, to follow and to imitate His humility, His soberness, His charity, His meekness, His chastity, His patience, His loving-kindness, and all His other virtues.

“Neither school, nor individual, does Christendom contain, better able to teach the Christian how to lead a good life and work out his own salvation, than contemplation on the Life, and the Passion, of our Lord.

“Thou oughtest, moreover, oftentimes to meditate upon the four last things, and upon that which is then to follow: that is to say, upon death; upon judgment; upon the pains of Hell; and upon the joys of Paradise; preparing thyself, at the same time, by devout prayers and good works, for death and judgment.

“This do: and thou wilt not easily commit an offence against God; nor have any grievous regrets to suffer when the hour of thy death shall come. ‘Remember thy last end,’ saith the Wise Man, ‘and thou wilt never sin’ (Eccles. vii.).

“And because thou canst not refrain from doing that which is evil, or do that which is good, or long persevere in doing that which is good, without the assistance of the Grace of God, thou oughtest, with all purity and devotion of heart, frequently by fervent prayer to make thy wants known unto Him; and, whilst thus engaged, thou oughtest to withdraw thy mind from all vain and worldly, or exterior, things.

“For, prayer and supplication being an uplifting of the heart, of the memory, and of the understanding, towards God, in order that the Christian may commune thereby with Him, it is not becoming for any one, in time of prayer, voluntarily to withdraw his heart and mind from God, and let them wander off to vain or worldly matters.

“All such things, therefore, as the service of the body requires, and all domestic duties or household work of any kind, ought, in time of prayer, to be laid aside, that so, with all holy fear, honour, and reverence, we may then offer up our prayer unto God.

“It is, however, a most praiseworthy habit for any Christian to acquire, if, whilst engaged in his daily avocations, whether sewing, spinning, carding, weaving, ploughing, or walking on his way, he make sweet melody in his heart, and sing a psalm unto God, or a pious hymn, or a canticle of praise.

“And, again, although it is most commendable, frequently, with tears and devotion, to repeat the ‘Pater

x

Noster,' or, as it is usually called, the Lord's Prayer,¹ yet is it by no means necessary to make use in all our prayers of the very words therein contained: for, neither our Lord Himself, nor yet His Apostles, did so. Nevertheless, it is necessary that all our prayers and supplications should be in conformity with, and in no wise contrary to, those which the Lord's Prayer contains.

"We ought, yet further, to understand that the longest prayers are not always the best, nor those which are the soonest heard, but that these are such as proceed from the greatest faith, devotion, humility, fervour, and heart-felt love; even should they consist of but three or four words only; as did that of the publican, who said; 'God be merciful unto me a sinner:' and also that of the Canaanitish woman, who said: 'Jesus, son of David, have mercy upon me' (Lu. xviii. Matt. xv.).

"Neither, again, need there be too particular attention

¹ Of the seven petitions, of which the Lord's Prayer consists, the first three have regard to God Himself: whilst in the other four we demand for ourselves the Virtues, the Most Holy Sacrament, and all that may sustain and comfort our souls in order to the nourishment and support of the spiritual life. The titles and names whereby we herein call upon God are those of our Father, King, Spouse, Pastor, Redeemer, Physician, and Judge:—hence, on Monday, we might make our meditation, and excite our devotion, by the words, "Our Father, Who art in Heaven, hallowed be Thy Name:" on Tuesday, by considerations of God, as our King, and by the words, "Thy Kingdom come:" on Wednesday, as the Spouse of our souls: "Thy will be done on Earth, as it is in heaven:" on Thursday, as our Pastor: "Give us this day our daily bread." On Friday, as our Redeemer: "Forgive us our trespasses, as we forgive them that trespass against us." On Saturday, as our Physician: "Lead us not," or suffer us not to fall, "into temptation." And on Sunday, as our Judge: "Deliver us from evil."—(See St. Teresa's "Meditations on the Pater Noster.")

paid, as to whether the tongue and the lips actually pronounce the words: for, as in the case of Moses, and also in that of Anna, the mother of Samuel, if the heart speak, it is enough (Exod. i. Kings. i). This, however, is to be understood as applying to private, and individual, prayers alone, to the particular form of which there is no obligation by injunction of penance, or precept of the Church, to bind. Nevertheless, it is always well that the heart and the lips should go together in offering up unto God their tribute of prayer and praise.

“Thou oughtest, moreover, in all thy supplications and prayers, to be prudent and discreet, so as not to deserve the rebuke, which our Lord addressed unto those to whom He said: ‘Ye know not what ye ask’ (Matt. xx). Thou oughtest, therefore, in accordance with the teaching of our Lord (Matt. v.), to seek and pray, in the first and foremost place, for the Kingdom of God, and His justice: and, consequently, in thy prayers, to make it thy petition, that God may be known, honoured, and glorified, of all, and that His will may be done and accomplished on earth, as it is by the Angels and Saints in heaven. Thou oughtest, also, to pray for an augmentation within thyself of Faith, Hope, and Charity;—for the remission of thy sins;—for the grace of God, and for His Glory.

“With respect to corporal or temporal goods, thou oughtest to pray for but so much thereof as may be needful for the furtherance of thine own salvation, and of the honour and glory of God.

“If, however, thou art in a state of sickness, adversity, or poverty, thou mayest rightly pray for health, prosperity, and relief: subject always to the condition, that such health and prosperity be conducive to the honour and glory of God. For, if thy sickness or adversity be more

conducive to the honour of God, and to thine own salvation, than health and prosperity would be, thou oughtest, whilst conforming thine own will unto the will of God, to pray unto Him for patience, and say: 'Thy will, not mine, be done!'

"Thy prayers and invocations thou oughtest also to address, next after God, to the Saints in Paradise: and, above all, to the Blessed Virgin;¹ to thy good angel; to thy patron saint; and also to any such Saints besides, as thou regardest with some special or particular devotion; for, by their merits and intercessions, they can help thee much with God. Not, however, that they are to be invoked and prayed to, as misbelievers pretend that Catholics do, as though they were mediators of redemption and salvation, or as though they were the Authors, Bestowers, and Disposers, of good things, but simply in their quality of intercessors with God, Who is Himself the One and sole Author, Bestower, and Disposer, of all things good.

"Keep, then, my child, the fear and the love of God ever before thee.

"And, in order to be the more surely prepared for judgment, let that be continually before thyself, which thou wouldest wish not to be before thy God,—that is to say, thy sins. For, if thou judgest and condemnest thyself, thou wilt not be judged, nor condemned, of God.

"Keep constantly on the watch, and be ever on thy

¹ "Salve Virgo virginum, Stella matutina !
Sordidorum criminum verè medicina :
Consolatrix hominum qui sunt in ruinâ :
Precibus precantium, Mater, Te inclina."

Prayer by Thomas Bradley, Carmelite, Bp. of Dromore, 15th Century.

guard, that sin obtain not the mastery over thee: and, more especially, mortal¹ sin: for that deprives the soul of the Grace of God, and subjects it to eternal death.

“Better were it without sin to die, than together with sin to live.

“Better be deprived of life for the sake of God, than deprived of God for the sake of life.

“To every grievous offence in thought, word, or deed, contrariwise unto Charity, or the love of God and our neighbour, we give the name of mortal sin.

“Be not, however, discouraged, if thou feelest within thyself an involuntary inclination towards what is sinful and evil: for the mere tendency or inclination towards evil is not sin. It is in the deliberate consent of the will to some evil act that sin consists.

“Be of good courage, therefore, in the Lord; and brave-

¹ Mortal sin, by reason whereof the trinity of the three Powers, or faculties, of man,—the understanding, the will, and the memory,—falls into a trinity of miseries,—pain, fear, and error; because the true and Divine Trinity is thereby banished, and withdrawn, from the soul. From the Trinity creative,—the Father, the Son, and the Holy Ghost,—the trinity created,—the memory, the understanding, and the will,—is, as St. Bernard says, thereby turned away, and fallen by suggestion, delectation, and consent, into infirmity, blindness, and impurity,—a trinity the contrary thereof: for the memory thereby becomes powerless and infirm; the understanding, imprudent, and darkened; and the will, impure: so that man, in that state, says with the Psalmist, “My heart is troubled,” and thence comes my pain: “My strength hath failed me;” and thence proceeds my fear: “and the light of mine eyes itself is gone from me;” and thence my blindness comes—(Ps. xxxvii.). But there is yet another trinity,—namely, Faith, Hope, and Charity,—by means whereof that fallen trinity upraises itself again: and thereby is error withdrawn from the understanding; pain, from the will; and, from the memory, fear. (See St. Thom. Theol. Affect. I. 225.)

ly march on in the power of His might. And whensoever thou feelest thyself to be tempted, ask for assistance, and thou wilt find it.

“Cry out aloud unto God, and say: ‘Deus in adjutorium meum intende: Domine ad adjuvandum me festina.’ Come unto my assistance, O my God; make haste, O Lord, to help me (Ps. xcvi.).

“Ne derelinquas me, Domine, et ne discesseris a me. Intende in adjutorium meum, Domine Deus salutis meæ.” Forsake me not, O Lord, my God. Do not Thou depart from me. Give ear, and come unto my help, O Lord, the God of my salvation’ (Ps. xxxvii.).

“Resist the Devil; and he will flee away behind thee.

“With true Faith, and sure confidence of Hope, draw nigh unto God: and, if the pressure of temptation weigh heavily upon thee, make the sign of the cross, and say: ‘I renounce thee, Satan!’ and then: ‘O Jesus, of Goodness Infinite, I cling unto Thee!’

“Be helpful to thyself, therefore: and God will help thee.

“On thy part do thy duty: and God will not be wanting unto thee upon His own.

“Unto Him be ascribed all glory, honour, and praise, both now, and for evermore! Amen!”

De la vie heureuse qu’ on peut trouver encor vivant au monde.

Vie heureuse est saintement vivre :
 Saintement vit, qui veut ensuivre
 Foy, Esperance, et Charité.
 Ces trois meinent en la cité
 Ou trouvée est vraye vie heureuse,

Et au monde la font joyeuse.
Vraye joye n'est avoir finance,
Mais sainte Foy, et Esperance ;
En aimant Dieu, et son prochain.
Cela fait homme estre prochain
De la joye sempiternelle,
Qui est en la cour supernele.
Gloire, richesse, honneurs mondains,
Sont bien caducz et faux et vains,
Les quelz donnent soin et tristesse :
Et empeschent que vraye liesse
N'ayt en nos cueurs son domicile,
Dont dit bien Christ en l'Evangile ;
Qu' espines sont tresfort piquantes,
La Parolle de Dieu suffoquantes,
Que dans nos cueurs ne fructifie.
Qu'en telz biens donc nul ne se fie :
Plutost efforce tout son pouvoir
De foy et saint amour avoir.
S'il a cela, n'est mal-heureux,
Ains' du nombre est des bien-heureux :
Avec lesquelz demourera,
En Paradis, et regnera.

*Of the happiness which a Christian may, even in this
present life enjoy.*

Happy his life, holy who lives ;
Holy his life, himself who gives
Faith to ensue, and Hope, and Love.
These to that City lead above
Wherein is found true life in bliss :
And here, with joy, they gladden this.

True joy lies not in coin secured,
But in true Faith, and Hope assured,
In loving God, and all mankind.
To heaven this doth man closely bind;
To endless joys doth bring him nigh,
The joys of God's own court on High.
All worldly honours, wealth, renown,
Are vain, and false, and fail us soon.
These do but yield us care and sadness,
And hinder that which is true gladness,
From finding in our hearts a home,
That might its dwelling place become.
They are, as Christ Himself hath said,
Sharp, piercing, thorns, that over-spread
Our hearts; and God's own Word defy
Within those hearts to fructify.
Let none, then, on such goods rely,
But, rather, strive, with might and main,
Both Faith and Holy Love to gain.
Joyless, therewith, can no man be;
For he is of the Company
Of Saints in Paradise, with whom
He'll dwell, and share joy's blissful home.

FINALE.

Here, then, has the Knight arrived, thank God, at the end of the account of his adventurous journey: wherein he has told us how, being led astray by Folly in pursuit of Pleasure, he wandered away from God, to the great detriment and prejudice of his soul; thus placing himself in imminent peril of condemnation and eternal death.

He has also, at the same time, given us to understand, how the worldly, and the voluptuous,—those true slaves of the devil and sensual delights,—conduct themselves in this life; whilst the joys of the world, with its goods and delights, all speedily pass and vanish away.

We have, moreover, in the course of his narrative, heard him tell how great was the clemency and mercy which God showed towards him, in withdrawing him, by His Divine Grace, from those most grievous crimes and defiling sins, wherein he was once set fast; and in afterwards conducting and leading him on unto the Castle of Penance, and translating him from thence unto the Mansion of Virtue, where he is, thank God, at the present time.

We have, also, in the last place, heard him tell how great was the happiness, and how substantial the goods, that he found for himself in that Mansion of Virtue, where it only now remains for him constantly to abide, and to persevere in the state which is happily his own.

And, here would I bespeak for myself the kind indulgence of you all, my readers, that, should there be aught in this Book, that you shall deem to be amiss, or that is justly deserving of blame, you would considerably make allowance for the insufficiency of the human mind, which does not always furnish forth, nor can ever fully attain to, that which it would desire.

I would, moreover, in Christian Charity, exhort you all, in general, if you are now, by the Grace of God, residing in the Mansion of Virtue, to continue to abide in it with holy Perseverance, even unto the end:—humbling yourselves before God; and ever living in His holy fear; never presuming in any wise on your own powers, or merits: but, whilst acknowledging it to be

through the Grace of God that you are what you are, and have all the good you have, to put your whole trust and confidence in His goodness and mercy.

Should there, on the other hand, be anyone amongst you who is conscious to himself that he is outside of that Mansion of Virtue, and a wanderer amidst the vanities and sensualities of the world, let him seriously lay to heart the great danger of his position, and, in consideration of the same, let him return unto God by means of true Penance, sincerely and heartily praying unto Him for pardon and mercy, and putting his whole trust in the merits of the Passion of Jesus Christ, whilst confessing and acknowledging his faults and his sins.

This let him do; and Grace and mercy from God he will assuredly find.

And now I beseech our good and merciful Redeemer to give us all Grace to do the like,—which, without the assistance of His Grace, we cannot possibly do,—that so we may, all of us, be enabled hereafter to meet together, and together to rejoice, in the most glorious City of Paradise itself, where true Beatitude and perfect Felicity is found in the unspeakable joy of the fruition of God; unto Whom be honour, glory, and dominion, for ever and for evermore! Amen!

CORONA JUSTITIÆ DEUS.

UNTO GOD ALONE BE ALL THE GLORY!

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